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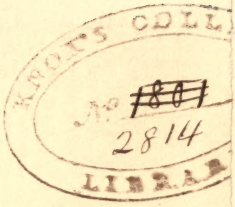

GREVILLE EWING,

MINISTER OF THE GOSPEL, GLASGOW;

AUTHOR OF "A DEFENCE OF ITINERANT AND FIELD PREACHING," "REMARKS ON DICK'S SERMON CONCERNING THE CALL AND QUALIFICATIONS OF MISSIONARIES," "ELEMENTS OF THE GREEK LANGUAGE," ETC. ETC.

BY HIS DAUGHTER.

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PREFACE.

It is matter of deep regret to me, that the appearance of this volume has been so long delayed; and now that it is completed, some apology seems necessary for the length to which it has extended. I can only plead my anxiety, to afford every possible facility for tracing the developement of a venerated parent's character; together with a conviction, that while the important movements of the times in which he lived, exerted on that character a very considerable influence; he was himself, in his turn, a principal agent in some of those events which gave to that period, at least in Scotland, an interest peculiarly its own.

There are readers, probably, who will be disappointed to find so few letters of my father, or other

original private papers. The preservation of anything in the form of a diary or journal, was not in accordance with his tastes or habits. Indeed, with regard to this, as well as to friendly or literary correspondence—his time, during a great proportion of his life, was too entirely devoted to active service in the cause of Christ, to allow much unnecessary indulgence of his pen. Of his biblical lectures and expository notes, it is not impossible that some specimens may yet be given to the public.

To some it may appear as if, in certain portions of the memoir, there is a superfluous minuteness; and others may complain of an opposite extreme. It is hoped, however, that those best acquainted with the circumstances of the case, will be the most disposed to justify the course adopted.

To those esteemed ministers named in the memoir, as well as to other friends who have furnished me with letters, or with valuable information, I beg to offer my grateful acknowledgments. I need scarcely add, that to my husband also, I am indebted for much kind assistance. And while I should have rejoiced if, consistently with his official duties, it had been

practicable for him, instead of myself, to appear as the author; I have satisfaction in the thought, that (however imperfectly exhibited) the history and character which form the subject of these pages, are such as cannot be contemplated without advantage and pleasure.

J. J. Matheson.

London, August, 1843.

CONTENTS.

CHAPTER I.

1767—1792.

Page

Birth—Parentage—Religious Advantages and Impressions—Desire for the Ministry—Term of Study at the University of Edinburgh 1

CHAPTER II.

1792—1795.

Licensed to Preach—Invited to Lady Glenorchy's Chapel at Edinburgh—Ordained—Nature of his Situation—Character of his Preaching—Popularity as a Preacher—Affection of his People—Attention to the Young—State of the Ministry in the Church of Scotland generally—Declines accepting Parochial Settlements—Regard to Purity of Communion—Journey to England—Marriage—Becomes a Widower—Effect of his Bereavement—Formation of the London Missionary Society 21

CHAPTER III.

1796, 1797.

Formation of the Edinburgh Missionary Society—Becomes Secretary to it—Prayer-meeting—Becomes Editor of Missionary Magazine—Agrees to devote himself to the Work of a Missionary in India—Missionary Sermon and Address—Various Proceedings relative to Mission to India—Prohibition by Directors of the East India Company 71

CHAPTER IV.

1797, 1798.

Page

Mistakes respecting the State of Religion in Scotland—Society for Propagating Christian Knowledge—Effect of Efforts for the Conversion of the Heathen, in leading to the Consideration of Spiritual Destitution at Home—Character and Influence of Missionary Magazine—Sketch of Home Missionary Proceedings in Scotland—Lay-Preaching discussed—Edinburgh Gratis Sabbath-School Society—Its First Annual Sermon—Impressions produced by it—Formation of Society for Propagating the Gospel at Home—Further Itinerancies—A Serious Accident—Opening of the Circus at Edinburgh for Preaching—Intercourse with Rowland Hill and others—Statements of Opinions in the Missionary Magazine—Proposal of Tabernacles—Feelings in the Prospect of leaving Lady Glenorchy's Chapel—Visit to Glasgow—Thanksgiving Sermon—Leaving Church of Scotland—Reflections 121

CHAPTER V.

1799, 1800.

Commencement and Character of Labours as a Tutor—Materials of which the Class was composed—Formation of a Congregational Church in the Circus—Preaching there and elsewhere—Proceedings of General Assembly—Their Pastoral Admonition—Replies made to it, and Impression produced—Removal to Glasgow—Tour with Rowland Hill—Accident at Opening of the Tabernacle—Numbers and Liberality of the Congregation—State of Religion in Glasgow—Character of his Preaching—A Church formed—Controversial Publications—Conclusion of Attendance by First Class—Their Destination—Second Class 194

CHAPTER VI.

1800—1802.

Page

Becomes a Father and a Widower—Brief Notice of Mrs. Ewing —Effect of Bereavement, and Success of his Ministry— Manner of discharging Pastoral Duty—Views respecting a National Church—Letter from a Student of the Second Class—Greek Grammar and Lexicon—Sermons to Children 253

CHAPTER VII.

1802—1804.

Marries again—Excellences of Mrs. Ewing's Character—His Relative and Social Character—Powers of Conversation— Hospitality—Visits to Ardgowan—Missionary Sermon in London—Glasgow Tract Society—British and Foreign Bible Society—Students from Hoxton—Lecture on Acts xv.—Reply to a Work containing some Remarks on the Lecture 277

CHAPTER VIII.

1804, 1805.

Review of Home Missionary Operations—Number of Congregational Churches formed—My Father's Connexion with these—Deficiency of Materials for a History of them— Their Nature and Origin—Accession of Messrs. Cowie and Wardlaw—Formation of New Churches in Glasgow and Edinburgh—Church at Cambuslang—Memorial respecting Education of Ministers—Missionaries sent Abroad by some of the Churches 304

CHAPTER IX.

1804—1809.

Page

Controversies arising among the Congregational Churches—Propagation and Extensive Influence of New Opinions—Names of those who united in opposing them—Publications and Letters of my Father—Divisions in the Church assembling in the Tabernacle, Edinburgh—Revival of Itinerancies—Resignation of the Tabernacle, and of the Pastoral Office, by my Father—Proceedings of the Church—Private Letters 325

CHAPTER X.

1809, 1810.

Essays addressed to Jews—Parental Character, and Views of Female Education—Labours in the Trades' Hall—Erection and Opening of Nile-Street Meeting-house—Description of its Locality—English Students—Itinerancies—Desire expressed for a Theological Seminary—Consideration of some Objections entertained against it 356

CHAPTER XI.

1811, 1812.

Institution of Glasgow Theological Academy—Its Pecuniary Difficulties—My Father's deep Interest in it—Letter from one of the Students—Their various Advantages and Engagements—Necessity for another Institution—Formation of Congregational Union—Its Character and its Objects—Its Annual Meetings—Conduct towards Brethren in the Ministry, at Home and Abroad—Characteristic Letters 378

CHAPTER XII.

1812—1819.

Page

Second Edition of Greek Grammar and Lexicon—Formation of Glasgow Auxiliary Bible Society—Address at a Grave—Death of Relatives—Serious Accident—Hymn Book—Sermon for Theological Academy—Glasgow Auxiliary Missionary Society—Itinerancy in the North—Sermon on the Death of the Princess Charlotte—Tour in Perthshire—Tour in Galloway and Dumfries-shire—Death of Dr. Balfour—Tour in the North 406

CHAPTER XIII.

1815—1821.

Retrospect of Labours in Nile-Street—Recollections of each Particular Service—Sermon against Massacre and Rapine—Visits to Jail, &c.—Sermon on Debt—Trial of "The Protestant"—Journey to Carlisle and Dumfries—Tour in Norfolk, Suffolk, &c.—Opinions respecting Religious Titles—Various Traits of Character—Domestic Habits and Love of Literature—Views of Education 440

CHAPTER XIV.

1821—1827.

Connexion formed with Durham—Death of a Brother—Essay on Baptism—Parental Character—Contribution to a Volume of Sermons—Letter to Mr. Orme—Friendship with Ministers and others of different Denominations—Journeys in Ayrshire and in England—Third Congregational Church in Glasgow—Missionary Deputation to Hull—Several Journeys in 1826—Pleasant Visit at Corker-hill—Apocryphal Controversy—Death of a Young Friend—Third Edition of Greek Lexicon—Visits to Edinburgh and Durham—Pleasing Additions to Church in Nile-Street 472

CHAPTER XV.

1828—1839.

Page

Health affected by Previous Labours—Death of Relatives—Congregational Union, 1828—Excursion to the Falls of Clyde—Death of Mrs. Ewing—Memoir of her—Effect of Bereavement—Congregational Union, 1829, and Plate presented—Visits to Orchill, &c.—Death of several Friends—Out-door Preaching—Last Visit to Durham—Present from Ladies of the Church and Congregation—Correspondence—Loss of Sight—Congregational Union, 1837—Co-Pastor ordained—Serious Illness—Resigns the Pastoral Office 515

CHAPTER XVI.

1839—1841.

Visiting the Afflicted—Various Letters and Services in 1840—Residence at Innerkip—Alarming Symptoms—Addition to his Last Will and Testament—Strain of Conversation and Correspondence—Winter of 1840-1—Last Sermons in Glasgow—Union Meetings—Last Birth-day—Various Afflictive Circumstances—Visits to Pitcairly and Leith—The Author's Visit to Scotland—Final Return to Glasgow—Sudden Death—Funeral—Sermons—Testimonials of Respect and Affection 569

Appendix . . . . . 621—672

A MEMOIR OF

GREVILLE EWING.

CHAPTER I.

BIRTH—PARENTAGE—RELIGIOUS ADVANTAGES AND IMPRESSIONS—DESIRE FOR THE MINISTRY—TERM OF STUDY AT THE UNIVERSITY OF EDINBURGH.

1767——1792.

Greville Ewing was born in the parish of Old Greyfriars, Edinburgh, April 27, 1767. He was the son of Alexander and Jacobina Ewing, both of whom were distinguished, in a remarkable degree, by energy of character. Under many disadvantages, Mr. Ewing advanced himself, by talent and perseverance, to very considerable eminence as a teacher of mathematics in Edinburgh. He was, besides, well known as the author of two approved works on that branch of science. As a citizen and a patriot, also, he repeatedly employed his pen, in furtherance of what he conceived to be the interests of the public. He wrote, in particular, a pamphlet to oppose the atheistical doctrines of Thomas Paine.

Greville was the youngest of eight children. Of these, two daughters died in early life. Alexander, the eldest son, went to the Bermudas, where for some time he was occupied solely in scholastic engagements. Returning home, he was ordained by the Bishop of London; and on going back to Bermuda, became rector of Pembroke, together with three other contiguous parishes united with it. William, the second son, was a surgeons' instrument maker in London; where for many years he was highly respected by medical men, not only as a man of business, but on account of his intelligence and general information. Of the daughters who attained maturity, Jacobina, the eldest, was married to the Rev. Alexander Bayne, a clergyman of the Church of England. Helen was married to Henry Evans, Esq., of the Royal Artillery. And Barbara, the youngest, became the wife of James Anderson, Esq., surgeon in the 94th regiment.

When little more than two years of age, my father narrowly escaped being buried in the ruins of the North Bridge, at that time in course of erection. When nearly completed, a part of the building gave way, and fell with a crash that was heard in all parts of the city.* Two of his sisters had just been taking him out for a walk, and had, in returning, passed along the bridge. They had scarcely entered their father's dwelling, when they were startled by the sound of the falling pile.

* See Arnot's History of Edinburgh, p. 241. ed. 1816.

It has been remarked by a relative, that "Greville was an orator from infancy," and that while yet in frocks, "preaching was his favourite amusement." It does not appear, however, that his parents attached to this circumstance any particular importance. He himself, in maturer years, strongly deprecated the practice of determining to train up children for the ministry, before it is possible to ascertain either their spiritual character, their mental powers, or their own enlightened and spontaneous choice of so momentous an engagement. I have repeatedly heard him make the remark, that "one of the worst things in the world, is a minister of his father's and mother's making."

My father must have been deprived at a very early period of his mother's attention and care. Her last illness, which was severe and distressing, continued for no less than fourteen months; and on October 28th, 1773, she died. The loss which her children sustained may be estimated by the following testimony respecting her, recorded by her husband, after their union had continued for two-and-twenty years. "My lately deceased wife hath a just claim to the most honourable remembrance. It is almost impossible to do justice to her merit. To me she was as much a faithful friend, as a prudent counsellor. Never ambitious nor forward, but cautious and careful, full of tenderness, love, and affection to her children."

During the same year, although only six years old,

my father was sent to the High School of Edinburgh, to commence the study of Latin. But it was soon found, that he was too young to defend himself from the boisterous rudeness, at that particular time too much characteristic of that seminary. He received a hurt in his foot, so serious, that it confined him for eleven months to the house.* It was at length thought desirable to procure for him the advantages of sea-air and bathing. The village of Cramond was the place to which he was sent for this purpose; and he long retained very pleasing associations in connexion with that spot.

While he was there, his father married again; and in thus providing a second mother for his children, he conferred a peculiar favour on the one, who, being the youngest, most needed maternal care. She came along with his father, to visit him at his sea-side residence; and he used to refer to this first interview with her, as having laid the foundation of that dutiful and tender affection, which he ever afterwards cherished and expressed towards her. The attach-

* I am informed by a friend, of his having once remarked to him in conversation, that "his views of God's plan of salvation, by the person and sacrifice of Christ, were the same at seven years of age, as since he became a preacher." Whether this was meant only with regard to theoretical knowledge, or whether it referred to any serious impressions on his mind at that particular age, it is now impossible to determine. If it could be known that the latter was the case, it would be a fact of peculiar interest, as connected with this lengthened confinement, and also with the death of one of his sisters, which happened during the same period.

ment was mutual; doubtless, on her side, it was strengthened and matured by early indications of that amiable susceptibility, and quick perception of the feelings of others, which so remarkably distinguished him through life. In looking back to the scenes of childhood, he was wont to say, that while he *could* remain unmoved by the sterner displeasure of his father, the gentle expostulations poured into his ear, while his hand was pressed by that of his mother, were invariably irresistible.

Of his father's example and instruction, likewise, he always spoke with the warmest respect and gratitude; in particular, of those Sabbath evening catechetical exercises, which in many other Scottish families have been the hallowed subject of exquisite and grateful remembrance. There are, however, abundant proofs, and, among them, his father's own acknowledgments, that his piety, as well as the spiritual interests of his children, were deeply indebted to the religious character of her whom he had now made the partner of his cares.

In this we have an interesting illustration of the manner in which the purposes of Divine grace are accomplished, and the cause of God upon earth maintained. Mrs. Ewing had been brought to a knowledge of the truth by the preaching of George Whitfield, in the Orphan Park, at Edinburgh. Whether she ever was made known to him as one of the seals of his ministry, I cannot tell. But she became, if I may so speak, a link of the connexion between

two interesting periods in the religious history of Scotland. He was honoured to be the instrument of a great and important revival of vital godliness, in that part of the kingdom. And, doubtless, could we trace the progress of every soul converted by his labours, we should find that each, while blessed itself, became a blessing, and many of them, perhaps, in a wider circle of relative influence, than that in which it was Mrs. Ewing's lot to move. But this revival was far from being universal. Formality and torpor, and the preaching of smooth things, still overspread the land. And she was contributing to form the character of one, who was destined to be a principal agent in accomplishing, what some have considered a more important, because a more extensive and a more permanent work.

One most favourable consequence of her connexion with the family, was their removal from the Old Grey-friars Church, to Lady Glenorchy's Chapel, and an attendance on the ministry of the Rev. Dr. Jones. The former place of worship, as is well known, was at that time in a very anomalous situation. Being a collegiate church, its pulpit was alternately occupied by two men, notoriously opposed to each other in the doctrines which they preached. These ministers were Dr. John Erskine, for many years the able leader of the Evangelical party in the Scottish Church; and Dr. Robertson, of whom it has been said, that "his ministrations were marked by the dead inanity, inseparable from an utter lack of earnestness, and an ignorance of the Gospel." It is easy

to see how exceedingly unfavourable to real piety, and to scriptural views of what is essential to Christian character, such an extraordinary association of truth and error must have been. How could it be wondered at, if elder hearers remained content with that which my grandfather, in his diary, denominates "the fashionable religion to which he had long used himself;" or if the younger obtained an impression, that all religious truths were but theoretic dogmas, to be discussed and explained, rather than received into the heart? From these unhappy influences, my father was seasonably removed by the change referred to; and it will be seen with what interest he afterwards looked back to the time when he first entered Lady Glenorchy's Chapel.

There are no means of exactly ascertaining in what way his education was carried on, after the state of his health permitted it to be resumed. From slight reminiscences of his school-boy days, which I have heard from his own lips, I am inclined to think, that, after being for some time under his father's tuition, he returned to the High School, to pursue the ordinary course of classical instruction. He had, however, a peculiar advantage in the kindness of his elder brother, who was attending the university in the years 1775—1777; and of whom it is related that "he studied very hard." His devotion to learning did not absorb, but rather enlarged his mind, to promote and encourage the improvement of one so much his junior. In a letter written by my father in 1823,

on hearing of my uncle Alexander's death, he remarked—" My dear brother Alexander was the guide of my early studies, and gave me originally a desire for the ministry and for literature."

The desire here referred to, so far, at least, as the ministry was concerned, was probably at first a secret between the two brothers. Perhaps it so gradually and imperceptibly arose, that they hardly thought of decidedly expressing it to their father. Had they made him aware of it, the discovery might have had a material influence on the plans he was forming for the future pursuits of the youngest. In ignorance, however, of the incipient aspiration, he fixed him to employment of a very different nature, by binding him apprentice to a seal-engraver.

It may fairly be presumed, that such an interruption to studies, which had but just opened before him a field of interest and pleasure, must have proved unwelcome. From the facility, however, with which he afterwards entered on literary pursuits, it is evident that he must have continued, as far as his new engagements would permit, to cultivate his mind. The anticipation of an evening hour for study, under the encouraging eye of his brother, would serve as a solace under the irksome duties of the day. And probably, as in many similar instances, the genuineness of a taste for literature was proved by its acquiring additional strength, instead of being destroyed, by obstacles and discouragements.

He did not, however, long enjoy the tutorship he so

much prized. It was about 1781 that my uncle first went to Bermuda. Nor was this the only parting to which they were called. At various intervals, several of the family were, in the course of providence, separated from one another, and from the paternal home. But I have heard my father speak with great depth of feeling, of the time when he shared the same chamber with his brothers; and when, according to their respective ages, they enjoyed either the companionship, or the almost motherly attentions of their sisters. They, too, had their cherished recollections of those early days, on which memory lingered as long as it retained its power. And while vivacity and intelligence pervaded the circle, the youngest member of it was the life and soul of their hilarity—the arch and permitted satirist of all their doings—their ready coadjutor in every scheme of harmless mirth.

During the summer of 1782, he had a severe and dangerous illness. At first he was attacked with inflammation of the eyes, which proved only the commencement of fever of the brain, and for several days there was little hope of his recovery. But He who had marked out his future course of usefulness, was pleased to check the progress of disease, and restore him to comparative health. The occupation of a seal-engraver required, of course, very close application of the eye. Not only was the illness just mentioned attributed to this cause; but repeated attacks of inflammation in the eyes succeeded. So convinced

was his father of the business being prejudicial to his health, that he endeavoured to procure the cancelling of his indentures. This, however, was attended with so many difficulties, that he was obliged to relinquish the attempt.

In November of this year my father, for the first time, accompanied his parents to the table of the Lord. On a previous occasion, before he was fifteen, he had expressed a wish to do so, but, on account of his youth, his father had discouraged the proposal. From his consenting now, we may infer that the conduct of his son, during the interval, had been such as to satisfy him alike of his intelligence and his consistency, in thus desiring to profess himself a disciple of Christ.

It is almost superfluous to remark, that my father's views of the Lord's supper were then very different from those which he afterwards came to entertain. But although in theory the Presbyterian churches were opposed to its frequent observance, it is an interesting fact, that the most spiritually-minded of their members have always shown, by their practice, how much they desired to be often remembering their Lord at his table. Persons living in Edinburgh had peculiar facilities for doing so, from the number of places in their immediate vicinity, in which the ordinance was attended to, at distinct and different periods. In addition to these, however, a plan was about this time adopted at Lady Glenorchy's Chapel, which was regarded by many excellent people as

quite a dangerous innovation. This was, to have the communion six times in the year; and at those intervening seasons, which were thus added to the general half-yearly celebration in the city churches, the usual accompaniments of a previous fast-day, and a sermon on the succeeding Monday, were dispensed with.

The diary to which allusion has been already made, as kept by my grandfather, enables us to trace the effect of this on his mind, in leading him to cherish more simple and scriptural views on the subject. When first proposed, he was so shocked and displeased, as to express very strong doubts whether he would ever sanction such a novelty even by his presence. But after being prevailed upon twice or thrice to attend, he made the following entry. "January 6, 1784. I intend to go to the Lord's table on Sabbath next, without fast and Monday service. Is it because I am prepared at all times for drawing near to God in his ordinances? I dare not say this—my heart would condemn me if I did; but I can say, that it has been my desire, for years past, to be always thus prepared. That Christian has poor exercise of heart who does not every day draw near to God in prayer; and shall I daily present my supplication to God, and offer praise, without scruple, and yet fear to approach his table to communicate? My former negligence, or present deficiency, does not alter the nature of the thing," &c. To many readers, these expressions may convey nothing at all remarkable; but to those acquainted with the powerful prejudices

at that time existing in Scotland—the feelings of awe (not to say terror) with which multitudes regarded this delightful ordinance, and the consequently supposed necessity of encumbering it with various accompanying observances—the few lines just quoted will describe an important stage of advancement towards a better state of mind. The circumstance, however, would not have been introduced here, had it not been considered as probably a fair specimen of what was passing in other minds; and more particularly as exercising, perhaps, no inconsiderable influence in forming the ideas, and modelling the views, of the then youthful subject of this memoir.

He seems, at least, to have adopted the practice of frequent attendance on sacramental occasions. He is repeatedly mentioned by his father as having gone at such seasons, with him and his mother, not only to Lady Glenorchy's, but to Canongate, the West Church, and to Dr. Colquhoun's Chapel, South Leith, a place to which my father long after referred, as associated in his recollection with some of the sweetest and earliest of his spiritual enjoyments. It is interesting to reflect, also, that much of the subsequent excellence and usefulness of Greville Ewing, may have been connected with a parent's prayers, presented at those times. In November, 1784, he says, "I, my wife, and son Greville, were together at the table." And then, after recording the exercises of his mind in reference to the ordinance itself, it is added, "I committed my wife, my daughters, and sons, by name,

unto my God. This has been my usual practice for a long time." And, indeed, it is almost always mentioned by him, in connexion with similar services.

In September, 1786, the term of apprenticeship at length came to an end. Considering how materially my father's health had been affected, by an employment also totally uncongenial to his inclinations, it is not too much to say, that he had passed through a period of somewhat painful discipline. He had not, however, sought to excuse himself from any duty required of him; for he received from his employers "a good character, for having served them honestly, faithfully, and carefully." And from the manner in which he continued to act, it does appear that he had found it was "good for him, to bear the yoke in his youth."

Aware that a proposal to abandon secular business would frustrate the designs, and oppose the wishes of his father, he still refrained from disclosing to him, his increasing desire to be engaged in a nobler pursuit. In this concealment, however, he was actuated by another motive, besides unwillingness to hurt the feelings of a parent. He cherished the hope, that, by continuing for a time the occupation of a seal-engraver, he might realize profits sufficient to meet the expense of books, &c., when he should commence his term of studying for the ministry. He accordingly began business on his own account, and carried it on for about a year and a half. Whether his success was equal to his expectations, I cannot say; but I am

inclined to think, that, together with his subsequent exertions as a private tutor, it fully answered his purpose.

In October, 1787, he announced to his father an intention of entering the classes at the university, for the winter session. Recording the circumstance in his diary, the latter has remarked, "This is perfectly against my will." He lived to rejoice in that of which he so much disapproved. And even at the time, though he made no concealment of his displeasure, his confidence and affection so far triumphed, as to make him, unasked, present his son with the college tickets for the session.

While the youthful student was ardent and unwavering in his resolution, it was also long remembered in the family, with what unruffled meekness and patience he demeaned himself, under the painful consciousness of a parent's frown. It was no small encouragement to find that his mother's judgment was in favour of his views. It generally happens, that a mother has the best opportunities of calmly studying the character, as well as the prevailing bias of a child. If in this way she had discovered, at an earlier period, the desire so perseveringly cherished in his breast, we may well suppose that her approval was the result of enlightened and prayerful consideration.

It was also about this time that his eldest brother, as already mentioned, returned to this country to be ordained. Though much pressed for time, he hastened

from London to visit his father, and the home of his youth. The renewed intercourse of the brothers, although so brief, was in such circumstances peculiarly interesting to them both. And this was another season, to which my father long after referred with pleasure. Considering, however, how much more extensive was his subsequent sphere of usefulness, than even his own mind at that period was prepared to anticipate, we can only refer the various steps by which he was thus led on, to Him who "is wonderful in counsel, and excellent in working"—who "leadeth the blind by a way that they know not."

In commencing his attendance at the university, my father entered the Greek class as one of the "Provectiores," under the professorship of Andrew Dalzel. The other professors (as appears by his first tickets now lying before me) were, in logic, James Finlayson; in natural philosophy, John Robison, M.A.;* and in moral philosophy, the celebrated Dugald Stewart. His ticket for the class in ecclesiastical history, bearing date 1790, has the name of Dr. Thomas Hardie, a man who appears, from at least one of his published sermons, to have been far in advance of many in his day, as it regards the views he entertained of missions to the heathen.† The

* At the time of my father's attendance in the natural philosophy class, Professor Robison was not delivering lectures; a gentleman of the name of Stuart taught the class for him.

† A short biographical notice of Dr. Hardie, published a few years ago, contains the following remarks: "For many years previously,

professor of divinity was Dr. Andrew Hunter. The historian Robertson was principal of the university; but as he gave no lectures, his functions were little more than honorary.

In May, 1788, my father entered the family of James Lockhart, Esq., of Cambusnethan, as tutor to his son; so that from this time he experienced the alternations so common to young men in similar circumstances, between attendance at college in winter, and a residence in the country during the remaining months of the year.* Such a situation, to one who had lived always at home, was not without its little inconveniences and troubles. These, however, were compensated, not only by the esteem and respect which he won, but by that enjoyment of nature's beauties, which continued through life the source of some of his purest pleasures. He not only wrote letters in prose on this subject, but was so inspired by it, as occasionally to court the muses. His father,

this important class had been in a languishing condition; but the appointment of Dr. Hardie infused a new spirit among the students. His views of church history took an extensive range; and the boldness of his sentiments was not less vigorous than the manly tone of his eloquence."

* To *southern* readers it may, perhaps, be necessary to explain, that this is the method very generally adopted by students of divinity in connexion with the Scottish establishment. By assiduous application, they are enabled to carry on their own studies, while superintending those of their pupils; who also, in general, accompany their tutor to the university, attending, of course, the classes suited to their own age.

who could not forbear a smile at his enthusiasm, assured him that *he* had had excellent health, though "not out of Edinburgh for more than thirty years;" and writing to him on another occasion, remarked, "The verses you sent me are good; but I speak sparingly. I do not want you to spend too much time in that way."

Comparatively little can be related, respecting this period of my father's life. Among his fellow-students was the late Rev. Dr. Mason, of New York. He did not, however, commence his studies at Edinburgh until 1791. For the rest of my father's time at college (and probably as long as Dr. Mason remained) their friendship must have been somewhat intimate, as on the Doctor's death, in 1829, my father was applied to for information as to his early history. The individual who wrote for that purpose (with a view to the publication of a memoir) concluded his letter to my father thus: "My friend, the Rev. John Brown, informs me, that he believes no man alive can give information so well as you, as to that period of Dr. Mason's life when he was at college; as you were his friend and fellow-student."

Another companion of my father's studies was the Rev. Robert Lorimer, D.D., of Haddington, who yet survives him; and who was, I believe, the only friend of his youth, with whom he maintained an epistolary correspondence to the close of life. Change of sentiment and of situation, on the one part, though it greatly interrupted their personal intercourse, did not

in the least abate affection and esteem, on the other
Nor was there any one, whose approbation of his lite
rary labours my father more highly valued, or whos
sympathy in sorrow and in joy, was more acceptabl
to him, than Dr. Lorimer. From this esteemed an
faithful friend, I have received the following interestin
document :—

"Haddington, 27th Sept. 1841.

"My dear Mrs. Matheson,—

"As you naturally wish to know something of your belove
and excellent father, in the early period of his studies and minis
try, I shall put down a few recollections, which, perhaps, ma
not *to you* be altogether uninteresting.

"As we passed together through the same course of theolo
gical study, and were members of the same debating and preach
ing societies, and lived in the most intimate habits of friendshi
and intercourse, I had good opportunity of knowing him, and o
appreciating his character, talents, and literary attainments
which were all of a high order.

"He was decidedly pious—was distinguished by superior scho
larship; even in Hebrew (which was not *then* much studied) h
was no mean proficient, as I can testify; having for some tim
daily read with him the Scriptures in the original tongue.

"I rather think he was a good debater, having a quick per
ception of the point and force of an argument, and a ready an
copious elocution for reply. Though grave—and to a stranger
perhaps, apparently somewhat shy—he was not severe, bu
cheerful, (occasionally playful,) and his manners were peculiarl
gentle and pleasing. Though naturally of a warm, keen tem
perament, I can truly say, that I never saw his feelings, even
when strongly excited, exceed the bounds of Christian contro
and propriety.

"His reading, at the time I allude to, was various, but chiefly professional, or what might be subservient to his theological pursuits. He had great facility in composition, and his style was remarkably easy, perspicuous, and appropriate.

"After we entered into the ministry, we were separated by local distance, (not in heart,) but were in use professionally to assist each other, especially on communion occasions, till he left the church, which I much regretted. * *

* * * * * *

"After he removed from Edinburgh we seldom met, and rarely corresponded, except on occasions of family affliction. Still, I feel assured that our mutual regards, and best wishes for each other's welfare, continued undiminished to the last. When we met, it was always as cordial as when we parted; and as much so, as if there had never been any difference between us on church matters at all.

"I deeply sympathized on receiving the notice of his translation, and desire to feel and improve it, as a striking warning and call to myself to be ready—being, perhaps, the oldest of the very few that survive, of the class of students to which we belonged.

"With kind compliments to Dr. Matheson, and best wishes for the welfare, in both worlds, of your family, I remain,

"My dear Mrs. Matheson,

"Very truly yours,

(Signed) "Robert Lorimer."

The above letter is sufficient to prove, that the subject of it must have been alike diligent and successful, in the improvement of every advantage which he possessed, whether after or before his entrance on a regular university course. He obtained also, during one session, the first prize at the logic class. It

cannot, however, I think, be disputed, that it was for the study of languages, that nature had endowed him with a peculiar facility and acuteness. And when to these was added the powerful motive, of a strong desire and determination to be "mighty in the Scriptures," it is not surprising that he outstripped his competitors. His earlier discourses (some of them undoubtedly written at this period) afford abundant evidence, that he had, from the beginning, devoted himself to the attainment of a critical and comprehensive acquaintance with the volume of revelation.

It is impossible to refrain from the expression of regret, that more minute particulars cannot be recalled, of a season so valuable in itself, and so important in its results,—a season marked by youthful ardour, literary friendships, and the deep emotions of a mind eager and successful in the acquisition of knowledge. Such regret, however, being of no avail, we must be content to proceed with the narrative; and to infer from the progressive developments of character, what were the foundations, and the early promises of its future excellence.

CHAPTER II.

LICENSED TO PREACH—INVITED TO LADY GLENORCHY'S CHAPEL AT EDINBURGH—ORDAINED—NATURE OF HIS SITUATION—CHARACTER OF HIS PREACHING—POPULARITY AS A PREACHER—AFFECTION OF HIS PEOPLE—ATTENTION TO THE YOUNG—STATE OF THE MINISTRY IN THE CHURCH OF SCOTLAND GENERALLY—DECLINED ACCEPTING PAROCHIAL SETTLEMENTS—REGARD TO PURITY OF COMMUNION—JOURNEY TO ENGLAND—MARRIAGE—BECAME A WIDOWER—EFFECT OF HIS BEREAVEMENT—FORMATION OF THE LONDON MISSIONARY SOCIETY.

1792——1795.

HAVING completed his last term at the university, my father returned, in 1792, to the post of duty at Cambusnethan.

That place being situated within the bounds of the Presbytery of Hamilton, he appeared before them on the 25th September; and, according to their own words, "having given satisfactory answers to all the questions," he was in due form licensed to be a preacher of the Gospel, in connexion with the Church of Scotland. His trial discourses, previously delivered before the Presbytery, were founded on Mat. iii. 17; Heb. ix. 11, 12; Ps. xv. On Sabbath the 30th September, he preached in the parish church of East Kilbride.

The subject selected by him for this commencement of his public ministry, I have no means of ascertaining; but the following are some of the texts, on which he had previously prepared and written out sermons:—Mat. vi. 1—4; Heb. xii. 25; John viii. 7; Mat. v. 8; and Psalm cxxx. 5, first clause.

There is no record of his having preached again, during that season, in the neighbourhood of Cambusnethan. His residence there, however, was now to be of short continuance. The great Head of the church was preparing for him a large and interesting field of labour. In the month of November, a correspondence commenced between himself and Dr. Jones, already mentioned as the minister of Lady Glenorchy's Chapel in Edinburgh, on the subject of becoming his assistant and fellow-labourer in that place. This was no new idea, or hasty proceeding on the part of Dr. Jones. In his first letter he says, "I had known you from your youth, and had the fullest confidence in you, for qualities which, to yourself, it would be flattery in me to name." He then goes on to mention, that for a length of time his wishes had been fixed on him, as "the man above all others" whom he should desire, for the important office already mentioned; that he had only been waiting to see, whether, in respect to voice and preaching talents, he was likely to be suitable; and finally, that if he would come and preach a few times in his pulpit, it was his earnest desire and hope, that the people might solicit the continuance of his

services. My father, in his reply, expresses the great satisfaction with which he received, from Dr. Jones, such a mark of confidence. At the same time he adds, "Consider my disadvantages as a young man, without practice in preaching, and with no stock of sermons; and if you shall see cause to suspect, either that my labours will be unprofitable, or that I shall in time disgust those who might at first be pleased, I entreat you that you will, without making any trial, plainly tell me to think no more about the matter." Dr. Jones, however, had no fear of any such result, and having only the more pointedly renewed his invitation, my father preached his first sermon in Lady Glenorchy's Chapel, on the afternoon of Sabbath, November 25th,* on Isaiah viii. 13.

To many this was a memorable day. To his aged father, it must have been as a reproof clothed in love, to hear the Gospel in that place, from the lips of a son, whose desire after the ministry he had so much disapproved. His mother, too, must have received with inexpressible emotions, such a confirmation of her judgment, and such an answer to her prayers. And it was with no small trepidation, as we may well suppose, that the preacher himself stood up, before those who had known him from his youth, his pastor, his parents, and many of his own age, who had been his companions or his fellow-worshippers. God, however, gave him favour in the sight of

* He had preached in the forenoon in the Tolbooth Church.

them all. He preached again on the following Sabbath, from the Pharisee and Publican in the Temple; and the sensation was so great, as to produce a strong desire to obtain, without delay, his permanent services. The following brief extract from another letter of Dr. Jones, will shew the manner in which these views were ascertained, as well as the cordial and friendly spirit in which the whole matter was regarded.

"My dear Sir,—

"As I hinted to you we intended, so we had last night our meeting of the session, which was completely full.

"On Lord's-day we had appointed each member of the session, to consult the communicants in his bounds, or, at least, the heads of families, with respect to their views of your being invited to become my assistant; with the intention, if you and they coalesce, that you should become my colleague. The report turned out unanimous for your being invited; and many, also, had expressed their opinion, that your settlement should be as soon after as possible.

"As the rules of the chapel, in such a case, require, that the trustees should be the efficient men, we appointed a committee of session to meet the trustees on Saturday, to request them to write to you in form, to invite you to the assistantship," &c. &c.

On the 6th of January, 1793, my father commenced his stated labours, by preaching on 1 Tim. i. 15, that "faithful saying," which he so firmly held fast to the end. And on October the 17th in the same year, he was ordained to the work of the ministry, as colleague to Dr. Jones; or, according to the ordinary

phraseology of Scotland, as second minister in Lady Glenorchy's Chapel.

On the following Sabbath, being the 20th of October, Dr. Jones, in the forenoon, preached from 2 Cor. xi. 14 — 16, on the duties and difficulties of the Christian ministry. After very ably illustrating, 1st, the object of the Christian ministry; 2nd, the means by which this object is to be attained; 3rd, the difficulties which oppose its attainment; 4th, the consequences which will result from its faithful prosecution; —he thus concluded his discourse:—

"It only remains now to state,

"5th. *The duties which arise out of all that has been said.*

"And, first of all, I do most solemnly and devoutly, before God and the elect angels, and all the people, charge myself, and beseech you, my dear brother, associated with me in the pastoral charge of this congregation, by all the awful things of a dying bed, and by the more awful things of a judgment-seat, to take heed to the ministry to which we are called, to remember that our great object is to make sound believers and real saints, and that our united efforts in this city, must be exerted to win souls to Christ, not to make a faction for ourselves. I do next charge myself, and beseech you, my brother, before God and the elect angels, by all the awful things of a dying bed, and by the more awful things of a judgment-seat, that, regardless of the frowns or of the smiles of this people, or of any people, and in the face of every difficulty, (for difficulties will occur,) we do preach the Gospel to this congregation with purity, with plainness, with fulness, with faithfulness and affection, and that we do accompany our preaching with a good example. In this good and great work, let us, my dear brother, neither faint nor be weary in well-doing; because we serve a gracious Master, who will not

permit his servants to labour in vain. Amidst the pains and trials, which must attend the work in which we are engaged, let us cheer ourselves to labour by the animating hope, that at last we shall reap if we faint not; that, at the last day, we shall stand at the right hand of the Judge of quick and dead, and say of this people, Here, Lord, are we, and the sons and the daughters, and the brethren whom thou hast given us. The joy of that happy day, will bury in everlasting oblivion the light afflictions of time; and you, and I, and this people, possessed of all for which we unitedly contended, shall express our boundless gratitude and joy, by adding our feeble voices to the grand and eternal chorus of, '*Salvation to God and to the Lamb!*'

"Permit me now, my brethren of this congregation, to call your attention, in a few words, to those duties which arise to you out of the things which have been spoken. The great object of our ministry is, to make you sound believers and real saints. Of this object you must approve; and I have stated to you by what means it must be obtained, if it shall be obtained at all. I do therefore charge and beseech you, before God and the elect angels, by all the awful things of a dying bed, and the more awful things of a judgment-seat, that you do not, by your want of patience or candour in hearing, or by an unmanly levity or fickleness in your conduct, or perverseness in disposition or temper, lay unreasonable difficulties in our way; that you do not, by such means, give power to Satan to tempt us, either to forsake the ministry, or to depart from the simplicity of the Gospel in the discharge of its duties; but that, as workers together with us, you do labour diligently in the good work of the Lord, giving no offence in anything, that the ministry be not blamed. I do charge and beseech you, before God and the elect angels, by all the awful things of a dying bed, and by the more awful things of a judgment-seat, that ye receive not the grace of God in vain; but that you strive together with us for the faith and holiness of the Gospel; so that, refreshed, sup-

ported, and encouraged by you, we may be found faithful unto death, and receive the crown of life; and that as Aaron and Hur, supporting the feeble arms of Moses, had a just claim to share in the honours of the victory, that depended on their being held up; so, when of this and that man it shall be said, He was born here, you, my brethren, by your prayers for, and support of us, will appear to have co-operated in the good work, of turning a sinner from the error of his way, and saving a soul alive. Above all, you will be amiable and respectable, as well as useful in your lives; you will be venerable in your death; you will save your own souls, and be our crown of rejoicing in the day of the Lord. Which may God, of his infinite mercy, grant, through Jesus Christ our Lord: to whom, with the Father and the Holy Spirit, be glory and honour, dominion and praise, through all the churches, world without end! Amen." *

In the afternoon of the same day, the pulpit was occupied by the junior pastor. The text he had selected was 2 Cor. v. 20. In illustrating his subject, he stated some views respecting ordinary ministers, as being ambassadors for Christ, which he afterwards saw reason materially to change.

The conclusion of the discourse, however, has reference chiefly to his own feelings on the occasion:—

"Now, brethren, advise and see what answer we shall return to him that sent us. Shall we return to the throne of grace, and say, 'Who hath believed our report, and to whom is the arm of the Lord revealed?' Shall we go up to the judgment-seat of Christ, and accuse you of unbelief, of ignorance, and of obstinacy? Shall we be compelled to bear witness, that you made light of

* Dr. Jones's Volume of Sermons, pp. 35—39.

our message, and went away, one to his farm, and another to his merchandise, careful and troubled about many worldly things, but unconcerned about the one thing needful? that though you received us with kindness, and professed to believe our message, yet many of you were hypocrites, who gave occasion to the enemies of the Lord to blaspheme, by the inconsistency of your behaviour? Oh, how awful will it be, if it be said unto us, as it was of old to Isaiah, 'Go tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed.'

"Brethren, we hope 'better things of you, and things which accompany salvation, though we thus speak.' If we know our own heart, we think we would speak nothing to you but words of consolation. But we must not always prophesy smooth things. Fidelity requires us plainly to declare, that some of you are in the gall of bitterness, and in the bond of iniquity; that some of you are whited sepulchres in the sight of God; that some of you are descending even to the grave, with a lie in your right hand; and that, as the Lord liveth, and your souls live, there is but a step between you and death. We charge you, by the value of your immortal souls, by the love of Christ, who laid down his life to redeem them, and by all the dread solemnities of that great and terrible day, when we shall be confronted before his tribunal; that in *this*, the day of your merciful visitation, ye mind the things that belong to your peace; that without delay ye flee from the wrath to come, to the hope set before you; that ye place your whole dependence on Christ for salvation; glorying in his cross, praying for his Spirit, and following his blessed example. Then shall we rejoice that we have not run in vain, or spent our time and strength for nought. Then shall we give our account with joy, and not with grief. Oh, happy will it be, if, looking unto Jesus, and encouraging each

other, we be enabled to run the race set before us in the world, until every one of us appear before God in Zion.

"We are, this day, overwhelmed by the lively remembrance of days that are past. Although it is many years ago, we have at this hour the most distinct recollection of the time, when we first entered this house. And we may truly say, that this has been our dwelling-place from our youth. It was here that we first learned to lisp the praises of God and Christ. It was by him, whom we have the honour to call both our father and colleague, that we were first admitted to the Lord's table; and many a happy day have we spent under his ministry, and in your fellowship, before we had the most distant prospect of being associated with him in the work of the Lord, or even of addressing you as a preacher from this place; and now we cannot cast our eyes around us in any direction, but we behold faces which have long been familiar and dear to us; we cannot cast our eyes around us in any direction, but we behold places, once occupied by well-known saints now in glory. How wonderful are the workings of the providence of God! Surely 'he bringeth the blind by a way that they knew not, and leadeth them in paths that they have not known; he maketh darkness light before them, and crooked things straight; these things he doth unto them, and doth not forsake them.'

"Brethren, we could wish to address you individually. But since this is impossible, we must content ourselves with attempting to speak to the different classes of which you are composed. My young friends, ye are our hope, and if ye belong to Christ, ye shall be our joy; we can hardly expect that you should pay much attention to us through the whole of a discourse, for we well remember when, like you, we sat in these very seats, without reflection, and without care. But none can tell, how soon the Lord may touch the heart; how soon a single word may be blessed, for convincing you of sin, and leading your souls to trust in the Saviour, and to love and serve him. Your circumstances

are peculiarly favourable, you are not yet harassed by the cares of the world. Comparatively speaking, you are not yet hardened in the ways of iniquity, and to encourage you, your heavenly Father hath said, 'I love them that love me, and they that seek me early shall find me.' Know then, we beseech you, 'the God of your fathers, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imagination of the thoughts; if you seek him early, he will be found of you, but if you forsake him, he will cast you off for ever.'

"My brethren, who are engaged in the business of the world, you are now bearing the burden and heat of the day, we respect you, as useful and honourable members of society. We desire to be interested in all your concerns, both temporal and spiritual; to rejoice when you rejoice, and to weep when you weep. While you are called to discharge the active duties of life, it shall be our study and delight to watch for your souls. Without ceasing, we shall make mention of you always in our prayers; and our candle shall not go out by night, if that be necessary, for preparing a word in season, from time to time, to refresh your souls.

"My fathers, it becometh us to 'rise up before the hoary head, and to honour the face of the old man.' We shall be happy to profit by your experience, and to learn by your kind instruction, how to demean ourselves in our difficult office. We presume not to teach, but shall be happy to serve you for Christ's sake. We shall esteem it our honour, and our joy, if we can be instrumental in cheering the evening of your days, if we can suggest to you any solid consolation, amidst your manifold and increasing infirmities; if we can alleviate your pains upon the bed of languishing; if we can soothe the rugged and solitary steps, by which you must at last descend into the grave.

"Brethren, we can say no more: may you all 'know the Lord, from the least even to the greatest;' 'May the Lord bless you

and keep you; may the Lord make his face to shine upon you, and be gracious unto you; may the Lord lift up his countenance upon you, and give you peace.'"

These extracts are necessarily somewhat imperfect, being taken not from the preacher's manuscript, but from notes by one of his hearers. They are sufficient, however, to justify the remark appended by her—that the discourse was "most pathetic, striking, and suitable."

It may, perhaps, be necessary to explain, that, although my father was a licentiate of the Church of Scotland, and bound, by solemn vows taken at his ordination, to conform to her doctrinal standards, as well as her ecclesiastical laws, yet the place in which he was now settled was, in effect, *extra-parochial.* It was not endowed or founded by the state. But, like other buildings bearing the same honoured name, in various parts of the kingdom, it had been erected by the generous munificence of an eminent Christian lady, for the simple purpose of extending the knowledge of Christ, and his salvation. Its ministers had no voice in the church courts, and could, therefore, have little influence beyond their own congregation. On the other hand, they had the satisfaction, (as we have seen in the case of my father,) of being elected by the choice of their people. And although nominally no greater strictness of discipline might be enjoined on them, than on the clergy of the establishment; yet, the constitution of the body united in Christian fellowship, within Lady Glenorchy's

Chapel, was decidedly *voluntary* in its character. Nor is it, I imagine, too much to assert, that, at the period when my father entered on his charge, it was a Christian society more truly worthy of the name, than the bulk of those, admitted to spiritual privileges, in any other church in Edinburgh.

Yet, with all these advantages, it was also a situation not a little arduous, for a young and inexperienced minister. His colleague was a man of superior talents, and of vigorous mind. His sermons were characterized, not only by sound theology, but by great originality of thought and illustration; and to those who had become accustomed to his peculiar mode of articulation, his preaching was highly interesting and instructive. In such a school, his people had, of course, been trained to a habit of hearing with enlightened judgment and clear discrimination. It was not a congregation to be either dazzled with superficial showiness, or satisfied with dry and partial statements of revealed truth; while the character already ascribed, to those composing the body of communicants, required such a system of practical and experimental instruction, as was rather suited to strong men, than to babes. In Edinburgh, too, at that period, there were other ministers of no mean celebrity, in the national church. To all the circumstances of such a position, a mind like his must have been peculiarly alive. Instead of discouraging however, they only served to stimulate his energies, and to develop talents which more than justified the

expectations of his friends. To those indeed who, at a later period, remember the apparent ease with which he preached to a large assembly, three times every Sabbath-day, it may seem as if, in point of exertion at least, there was no such great amount of effort required of him. On ordinary occasions, only two services were held in Lady Glenorchy's Chapel, and one of these, of course, devolved on Dr. Jones. But it must be remembered, that at this time the work of preaching was literally new to the junior minister. He had been but three months licensed, (that is, permitted by the regulations of the church to which he belonged, to preach at all,) when he entered on the charge already described; and he had formed for himself a standard, not easily to be reached. From the number of manuscript volumes written at this period, there can be little doubt, that for several years he wrote out at full length all that he preached. He never, even from the beginning, was accustomed to read his sermons. But it was a considerable time before he ventured to deliver them, without their being previously committed to memory. I have heard him refer to his preparation for the pulpit, during these early years, as a most laborious task—not only consuming much time, but (from his custom of repeating each sermon over more than once with an audible voice) rendering the fatigue of the Saturday as great as that of the Sabbath. He had scarcely attained his full strength and vigour, when he entered on his ministry; and while his uncommonly graceful,

as well as youthful appearance, excited an additional interest in those who heard him, his slender figure, and evidently great exertions, often awakened their fears for his health.*

His popularity, also, was so quickly established, that his preaching on the Sabbath was seldom confined to Lady Glenorchy's Chapel. Besides assisting other ministers in the city, there were evening sermons (not considered in Scotland as essentially belonging to the regular church service) in some of the Edinburgh churches, which he was often called to undertake. His elocution was not only, as already described, "ready and copious,"—he was also chaste and elegant in style, winning and persuasive in address; and when to these qualifications there was added that unaffected simplicity, so closely connected with earnestness and sincerity of purpose, the effect of the whole was to throw a powerful charm around his public ministry.

Yet it was not—it could not be—merely by such attractions as these, that his preaching was rendered acceptable; nor could he have secured, by such qualities alone, the usefulness at which he principally aimed. Already he had drunk deeply at the foun-

* As an encouragement to other young ministers, it may be mentioned, that his strength improved, instead of sinking, under continued and increasing labours. To the end of his public life, he knew what it was to be *Mondayish;* but I have heard him say, that, in the earlier periods of his ministry, he scarcely recovered from the exhaustion of the Sabbath before the middle of the week.

tain of truth. He had been, as before hinted, a diligent student of the sacred Scriptures; and this diligence he continued, not only because the novelty of ministerial work might seem to render it unavoidable; for he was a student, in this sense, to the end of his days. With him, critical acuteness was at once quickened and sanctified by ardent piety. He searched the inspired records, not simply as a professional pursuit; but because he loved Divine truth in its native simplicity, and conscientiously desired that, in the same simplicity, he might be enabled to impart it to others. Having at once adopted the practice of expounding a portion of Scripture in regular order, on the morning of the Lord's-day, he no doubt found that, while contributing in this way to the edification of his hearers, his own views of the harmony and connexion of Scripture were greatly enlarged. The Epistle to the Ephesians, was the portion first selected by him for these expositions. The exercise was confined to alternate Sabbaths; the plan being adopted, that Dr. Jones and himself should, in turn, take each part of the day.

There is one most interesting fact, connected with the manuscript discourses already referred to. In those particularly which are expository, there wants that delightfully easy flow of thought, which afterwards distinguished his compositions for the pulpit. But there is the same fulness of evangelical truth; the same prominent exhibition of the cross of Christ, and all those essential doctrines which cluster round

it; the same invariable habit of stating distinctly the way of salvation, which in the fullest maturity of his talents and his experience he ever displayed. So very opposite a practice being at the present day but too extensively commended, and that by some of those of whom other sentiments might be expected, I should feel it an injustice to the memory of a venerated parent, not specially to mark his early decision in this matter. He saw no reason to be afraid of speaking, "even as the Holy Ghost speaketh," in the Scriptures. Far from imagining that the preaching of Christ could encourage men in indifference, or soothe them into procrastination; he powerfully urged the apostolic argument, "How shall we escape, if we neglect so great salvation?" To set forth the all-sufficiency of the compassionate Saviour, was his most delightful work—illustrating the boundless freeness of his grace, and assuring the most guilty that "there is forgiveness with God." But with equal energy he denounced the criminality of unbelief, exhibiting to the impenitent that fearful aggravation of their guilt, which arises from despising such a dispensation of mercy.

And in regard to particular sins to be condemned, or duties to be enjoined, his views were too comprehensive, to allow any difficulty in connecting these subjects also, with that which is emphatically *the Gospel.* The practice of regularly expounding one section of the inspired word after another, afforded him, of course, the peculiar advantage of introducing

every practical truth in its natural order, not even excluding those precepts or warnings, which it might seem unusual to select for the theme of an isolated discourse. And, not to mention the recollections of more recent hearers, his earlier manuscripts bear witness, that for the enforcing of such precepts and warnings—for exhibiting the Divine abhorrence of sin in every form, he made the fullest use of those opportunities. But, as a general principle, he presented faith in Christ as the ground and the only adequate source of good works, on the one hand, or abstaining from evil, on the other. While he suffered not his people to remain ignorant as to the real character of any practice, involving a violation of the Divine law; he also faithfully set before them the great doctrine of his Master, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit."

As might be expected, his "profiting appeared to all." He was rewarded, in an especial manner, with the esteem and affection of his own people. Their personal attachment to him, as one brought up among them, was not only confirmed by a growing acquaintance with his character, but hallowed and strengthened by that love which is for the truth's sake. After many years had passed away, I have heard aged Christians speak with deep emotion, of "the times of refreshing" they had in those days experienced; of the high expectations they had formed of his usefulness, not only as a preacher, but as a

pastor; and, most of all, the invaluable influence which they hoped he would exert on the young, whether belonging to their own families, or to the congregation at large. Nor was this hope disappointed. His style of preaching was well fitted to arrest the attention, as well as to engage the minds of young people; and in the more private exercise of pastoral duty, he became so much beloved in the various family circles composing the congregation, that they were prepared to hear his public addresses with peculiar interest and pleasure. There were many who ascribed their first impressions of Divine things, to the labours of their junior pastor; and from some of them also, it was long after my privilege to hear, how much they loved him, and how often they "spake one to another," while in the closest bonds of Christian friendship they went on their way rejoicing.

Among the hearers, were the young ladies of a large and flourishing boarding-school. Besides being trained to write notes of the sermons they heard, they had also the advantage of frequent, if not stated, addresses from him in their seminary. There yet remain some fond and pleasing recollections of these exercises. And who can tell, how much of personal and relative piety received from them its first impulse?

Another effort, chiefly, though I presume not exclusively, made for the instruction of the young, was the public catechizing, which, agreeably to the custom of the Scottish Church, was periodically held in

Lady Glenorchy's Chapel. From the notes of a near and honoured relative, already referred to as an attendant on my father's ministry, I have gathered a few particulars respecting the part taken by him, in this department of pastoral duty.

The first notice of his being thus engaged is as follows :—

"Monday evening,—I heard Mr. Ewing examine on the first question in the Shorter Catechism.* He entered at some length upon our indispensable obligations to answer the end of our being; that by sin we had rendered ourselves altogether incapable of doing so; that the grace of God, in the unspeakable gift of his Son to restore our fallen nature, binds us in a still stronger manner to devote ourselves to his praise and glory; that every other end and employment in life, should be subservient to this *chief end;* that to glorify and enjoy God, we must know him, love and obey him, continually aspire to communion with him, and devote ourselves a living sacrifice, in our bodies and spirits, which are his. He concluded with suitable reflections, and application of the subject.

"Wednesday evening,—Mr. Ewing examined on the second question. Having stated the necessity of a Divine revelation, and glanced at the character and contents of the various inspired writings, noticing their wonderful preservation through successive ages, and their vast superiority to all human compositions; he remarked, 'With what thankfulness ought we to peruse this sacred book, which is able to make us wise unto salvation! To this only unerring standard are we to bring the conduct and the opinions of men; and, in as far only as they agree with it, are

* Catechism of the Westminster Assembly. Question, "What is the chief end of man?"

they justifiable or right.' He spoke of the great corruptions of Antichrist, the vain traditions which men had added to the word of God, the need we have of the Holy Spirit to bless the reading of it; that by carefully perusing it, we may learn what we ought to pray for, &c.; and, finally, our inexcusableness, if we neglect to improve such a valuable privilege. He remarked also, respecting the *order* in which the answer of the catechism is given, 'The Scriptures principally teach what we are to believe concerning God, and what duty God requires,' &c.; that we must first know and believe in God, before we can understand our duty towards him; thus teaching us, that no actions can be really good, which do not spring from proper principles: he exposed the folly of those who argue that there may be a good life, without faith in the heart."

In this manner my father continued, during the allotted season of one year, to explain and illustrate to the end of the fourth or fifth question. Before, however, the work again in turn devolved on him, he had considered it desirable to depart from the accustomed plan, of making the Catechism exclusively the subject of examination.

"Monday, June 11th,—Mr. Ewing began catechetical exercises; and having yesterday intimated, that he did not mean to confine himself to any particular form in the subject of examination, he considered this evening,—The general effects which are produced by an attendance on the means of grace; what are the evidences of a right improvement of them; how we may judge of ourselves and others in this respect; and the awful consequences of using those means in vain.

Wednesday,—Mr. Ewing again examined, taking for his subject,—What is the conduct of real Christians, with respect to

the world; their victory over it, in its trials, temptations, pleasures, &c.; and the need they continually have of Divine grace, to resist these dangerous enemies.

Friday,—Mr. Ewing examined on,—The dangerous consequences arising from Christians having too much intercourse with the people of the world: proving it from many instances in Scripture, from experience, &c. He made some striking remarks on the eternal separation of near relatives and friends; and strongly urged upon Christians, their obligations to do all in their power, to promote the salvation of those with whom they are connected.

Monday,—Mr. Ewing examined on an important part of Christian duty, namely,—The conduct of the people of God towards one another. He considered the sacred bond of union between them; the various beautiful metaphors in Scripture, by which that union is described, in connexion with their relation to the great Head of the church; showing the love, kindness, forbearance, forgiveness, &c., which ought to be exercised among all real Christians, especially fellow-worshippers; pointing out the various duties incumbent upon such, and the dangers to which they are liable, from the remaining corruption and imperfection of their natures."

Before any society was formed in Edinburgh, expressly for Sabbath-schools, "the good Lady Maxwell" (her most honourable, as well as most usual title) had a school, which was assembled on Sabbath evenings for religious instruction. Here also, when not preaching, my father occasionally engaged in the work he always loved, the attempt to illustrate and impress Divine truth on the hearts of the young.

There are some who yet remember with pleasure, his meeting also with the young people of the chapel, for the practice of sacred music. Possessing, as he did, a musical taste, and a most melodious voice, he was anxious for improvement in the congregational singing; and for some time he continued to be himself the leader and instructor on these occasions. On the very last visit which he paid to Edinburgh, a friend described to him his own vivid recollection of these engagements.

While thus happy and useful in his own sphere, he soon began to attract the notice of those beyond it. It was not with the Church of Scotland then, as it is now. There were few, comparatively very few, of her ministers really constrained by the love of Christ, or decidedly attached to the doctrines of their own Confession of Faith.* Of these, Edinburgh, as has been already hinted, enjoyed at this time a large proportion. The names of Erskine, Davidson, (originally called Mr. Randall,) Buchanan, Moncrieff, and Dickson, (Senior and Junior,) are not more known than their consistent character, as able advocates of evangelical truth. They had their valued brethren and coadjutors in various parts of the country; but it was by these very men, that the prevailing absence of spiritual religion in the church, was most readily acknowledged and most deeply felt. They therefore hailed with gladness every accession to their num-

* See Appendix A.

ber;* and very sanguine were the expectations they founded, upon the zeal, and piety, and popular talents, so early discovered in the second minister of Lady Glenorchy's.

Within less than six months after his ordination, he received the offer of a parish. The Rev. David Black, being about to remove from St. Madoes, a parish in the Presbytery of Perth, was exceedingly anxious that the people among whom he had for nine years been labouring, should continue to enjoy the preaching of the Gospel. The patron, also, a gentleman of decided piety, had the same object at heart. My father was the man, on whom they fixed their desires and hopes; and Mr. Black, in the first instance, employed a mutual friend, the Rev. John Lockhart, D.D., afterwards of the College Church, Glasgow, but then incumbent of the parish of Cam-

* Among these faithful preachers of the truth, there was no one who attained to greater eminence, than the late Rev. Robert Balfour, D.D., of Glasgow. To those who are acquainted with his history, it is well known, that, at an early period of his ministry there, he lost a remarkably promising boy, at that time his only son. Amidst the deep affliction occasioned by this bereavement, Dr. Balfour wrote to a friend in Edinburgh:—"My dear Sir,—As I have the opportunity of Mr. Ewing's return to Edinburgh, I cannot but seize it, to acknowledge your and Mrs. W.'s kind attention this morning. A good providence sent Mr. Ewing this way, who, both by preaching for me and by his conversation, has been a great comfort to us. He can likewise inform you particularly of our situation," &c. I was not aware, until this letter met my eye, that my father had preached (probably his first sermon in Glasgow) within the walls of its cathedral.

busnethan, and consequently well acquainted with my father's character, to negociate the matter with him. The attempt, however, was unsuccessful. Dr. Lockhart received from him a prompt refusal; but not willing to relinquish an object so much desired, he wrote to him a second time, endeavouring to overcome his objections. Having argued the case, and stated a variety of inducements why my father should retract his decision, his letter concludes thus: "You should not make the supposition that I can be offended in any degree, by what you have done in this matter, for I never felt more affection for you, than when I perused your last letter."

Mr. Black subsequently corresponded with my father himself on the subject. Finding him still unfavourable to his wishes, he next applied to the Rev. Walter Buchanan, then minister of the Canongate Church in Edinburgh, to use his influence for their accomplishment. The following extracts from a letter written to him by Mr. Black, will not only illustrate the esteem and reputation which my father had already acquired, but also throw considerable light on the then existing state of things in the Church of Scotland.

"My principal design in writing at present is, to request your friendly assistance in a business of very great importance, but which, from peculiar circumstances, requires the utmost delicacy in the management of it. You know Mr. Greville Ewing, and the opinion generally entertained of him as a preacher. He very early occurred to me, as the person among all my acquaintance, that I could wish most to succeed me at St. Madoes; and some

correspondence passed at that time between Mr. Lockhart and me on the subject. Mr. Ewing then thought proper to signify, through Mr. L., his unwillingness to leave his present situation. But some time has passed since our correspondence, and there is a possibility at least, that Mr. E.'s resolutions may not be immoveably fixed. My reason of troubling you, my dear sir, in this business is, that you may take an opportunity of talking over the matter with Mr. E. in a friendly way, (if you think proper,) to learn his real sentiments. Many things will occur in conversation, which cannot be put down on paper; and as I have had experience of your steady friendship, there is none I can trust with so much confidence, in a business of this kind, as yourself.

"Prejudiced as I certainly am in favour of a place where I have been so happy, I should be sorry, at the same time, to urge Mr. E.'s compliance with my earnest wishes, if I were not persuaded, that it would conduce to the general interest of religion. St. Madoes, it is true, is a small parish; and from that circumstance, many serious people about Edinburgh are led to think, that any good man of moderate abilities would answer so obscure a situation. But this arises from their not knowing all the circumstances of the case. Though the parish be small, the country is populous; and, I am sorry to add, in general, miserably ill provided with the Gospel. The situation of Perth and of the Presbytery you know. A man of prudence and abilities would be an unspeakable acquisition in all these views. On the other hand, Edinburgh upon the whole is highly favoured. Lady Glenorchy's Chapel, though a very important sphere of usefulness, would not be deprived of the Gospel, though Mr. E. should remove from it. Nor is it a situation in which he will probably remain long, supposing him to resist the present solicitation.

"Worldly considerations will never be the chief motives, in determining the choice of a faithful servant of the Lord Jesus Christ; but some influence they must have upon the best. And

as Mr. E., I understand, has the prospect of soon entering into the married state, he will naturally pay some attention to other wishes besides his own."

After entering into a statement of various particulars, showing that the emoluments would be superior to the income of my father at that time, Mr. Black adds:—

"In short, I consider it as one of the best country settlements in Scotland; and do assure you, had I only consulted my own advantage and personal comfort, I should never have left it. I hope Mr. E. will not hastily reject the offer."

The above is but a small portion of the correspondence that took place on this matter; and the whole of it is truly creditable to all the parties concerned.* No arguments, however, could induce my father to alter his decision; although, even in his final answer to Mr. Black, there are these words—"I can truly say, in your own words, were I to consult my own advantage and personal comfort, I should certainly prefer it." Indeed, I am disposed to look upon his decision in this case, as a signal triumph of conscience over inclination; and as such to believe, that it had a very essential bearing on his future course.

* The piety and usefulness of David Black, for many years after this time minister of Lady Yester's Church, Edinburgh, are not yet forgotten. Those who may desire to know farther respecting one so justly esteemed, are referred to a volume of sermons, with a short memoir prefixed, which was published in 1808.

The plea most strongly urged by those who desired his removal, was the importance of the sphere to which they wished to introduce him. But this he could not fully admit; for he says—

"Were there any probability that an improper person would be chosen, in the event of my declining the offer; or were men of prudence and abilities, as well as piety, not to be found, I should think myself called upon, to profit by the good opinion which you are pleased to entertain of me. But in this case, the patron is a man of real piety; and there are already preachers in his eye, who seem possessed of every desirable qualification."

There were, in addition, the considerations of easier labour, greater temporal advantages, and, above all, the obtaining of a voice in the church courts, with the full standing and privileges of a minister in the Establishment. My father's letter clearly shows, that he felt the power of these inducements, especially that of the last. Yet he says, he should not be "able to justify his motives," were he, on these grounds, to leave a situation where he was useful and beloved, and where he had "been hitherto assisted in the discharge" of duties which he did feel to be arduous. He even admits that he could not feel altogether satisfied, whether he were really in the path of duty, in the decision to which he came; and yet to that decision he inflexibly adhered, because he said it was at least "erring on the safe side."

The reflection is obvious—how important as to its consequences was this scrupulous integrity! In no way, perhaps, can conscience be more plausibly

silenced, than by allowing it to yield to the judgment of others! And how probable the supposition, that, if he had done so, he would have quietly settled down in submission to restrictions, which he afterwards saw it necessary to throw off; and that the expansion of his views, as well as the extent of his usefulness, would thus have been cramped and circumscribed.

He had received from Mr. Lockhart, before leaving his family, a promise of the first living which he should have in his gift. And although it is anticipating the regular progress of the narrative, it may be as well to mention here, that in 1796 this promise was redeemed. The Rev. John Lockhart, already mentioned, was at that time translated to the College Church at Glasgow; and Mr. Lockhart, of Cambusnethan, made an offer of the vacant parish to my father, in such terms, that he remarked in his reply, "If anything could render the gift, valuable in itself, altogether irresistible, it would be the very handsome manner in which it has been offered." Again, however, he declined "parting with so respectable and affectionate a congregation, as that of Lady Glenorchy's Chapel." From remarks made by him within my own recollection, I am fully convinced, that it was not merely the tie of mutual affection, which bound him so closely to that congregation; but also, and chiefly, the conviction of his mind, that their number included a far larger proportion of truly enlightened and spiritual worshippers, than were likely to be found in any parochial charge.

That purity of communion was a subject which early and deeply engaged his attention, is evident from several of his sermons and addresses, particularly those on sacramental occasions. The following extract, although to some it may appear as nothing more than the customary "fencing of the tables;" yet affords at once a pleasing illustration of his desires and aims, and of the degree of attention practically given to the matter, in the place to which he declared himself so warmly attached. The extract is taken from an address given at the Lord's table, on May 11, 1794. His previous sermon had been from 1 John i. 7.

"We have been speaking to-day, brethren, of the efficacy of the blood of Christ to cleanse from all sin; and we have invited sinners, without exception, to apply for it, for the salvation of their own souls. We are now to observe an ordinance, which is intended to stir up the mind of the Christian 'by way of remembrance;' that his faith in this blood may be confirmed, that His love to him who shed it may be increased, and he 'filled with all joy and peace in believing.' No employment can be more delightful. Here the lovers of Jesus assemble together at the same table, to rejoice in their Lord, and in each other; to eat bread and to drink wine, in the remembrance of what their Saviour hath done, and in the prospect of what he will do for their salvation; and to divide among themselves the means of spiritual refreshment, in the hope of meeting again, to see the face of him in whom they now believe, and to join with the general assembly and church of the firstborn, in the full enjoyment of God to all eternity.

"It is evident from the nature of this ordinance, as well as from the example of Christ, and the words of his apostle, that

none but disciples ought to be invited to partake of the Lord's supper. And if men, ignorant of their own character, or desirous of imposing upon others, attempt unwarrantably to approach, we are bound, as we would guard them against increasing their guilt, and profaning an ordinance of Divine institution, if possible, to turn them from their purpose. With this view, the office-bearers inquire into your knowledge and your faith; and, as far as they can, watch over your conduct. But man looketh only on the outward appearance. We must therefore address your own consciences, in the sight of God, who searcheth the heart, and trieth the reins of the children of men. On the authority of his word we must debar some, while we welcome, and invite, and encourage others.

"In the name, then, of the Lord Jesus Christ, the Master of the feast, we debar from these tables all who are ignorant of the nature of this ordinance, and of the great truths to which it refers. We have reason to fear, that some who attend the house of God from day to day, who call themselves Christians, and who occasionally lay claim to the privileges of the church, after all, come under this description. They cannot, perhaps, produce a single passage of Scripture, or give a single reason for the hope that is in them. And yet they are sometimes so obstinate and self-conceited, as to make all attempts to instruct them abortive. My friends, ignorance is not the mother of our devotion. In your present situation, this ordinance must be as unprofitable as it seems mysterious. We do you no injury, therefore, while we refuse to admit you. Go to your Bibles, and to the throne of grace. Then shall you be taught of God, who teacheth savingly and to profit," &c.

There is, however, a yet more interesting exhibition of my father's sentiments, to be found in the extracts which follow. They are taken from a sermon preached little more than twelve months after his ordination,

on a Sabbath preceding the celebration of the Lord's supper. The reader cannot fail to be struck, at once with the enlargement of the views here presented, and the boldness of stating them, considering all the circumstances of the preacher.

"Acts v. 13. 'And of the rest durst no man join himself to them.' Whether this could ever be said of the church of Christ, at any other period than the one immediately alluded to, we pretend not to say; but certain it is, that no such thing can be said of it at present, as it exists among ourselves. It is notorious, that multitudes associate themselves with the people of Christ, and claim all the privileges which belong exclusively to the Christian, while they have neither part nor lot in the matter of salvation, and are evidently in the gall of bitterness and bond of iniquity. Accustomed from their infancy to attend the house of God, and to consider themselves, in virtue of their baptism, as members of the church, they think a general profession of religion, and an occasional approach to the table of the Lord, are merely matters of course, and, at most, requisite ingredients in a respectable character. They never dream, that by the empty form of godliness, they are aggravating their guilt, and increasing the corruption of their already depraved minds.

"There is even reason to fear, that Christians themselves are often not sufficiently cautious to distinguish between those who, to all appearance, are truly spiritual, and those who evidently have nothing more than a name that they live. Under the notion of being charitable, and of encouraging the well-disposed, we are rash in giving the right hand of fellowship to every one who will give himself the trouble to ask it. Hence it is, in a great measure, that our societies consist of a motley mixture of ignorant and enlightened; carnal and spiritual; persons who fear God, and persons who fear him not; lovers of Jesus, and workers of iniquity.

Our situation is similar to that of the Jews, when they had been so foolish as to intermarry with the heathen around them; their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. Even so, our prayers and our praises must, in the ears of Jehovah, be as the confusion of Babel; while the jarring sentiments which we express in the world, make them think that the doctrines of Christ are variable and trifling as the fancies of men. While the world standeth, something, indeed, of this kind will take place. An enemy hath sown tares among the wheat, and the Head of the church hath said, 'Let both grow together until the harvest.' It is evident, however, that in the church to which our text refers, the people of Christ were set apart by themselves in an uncommon degree. Not only were hypocrites detected, and expelled from their fellowship, but no man who did not really belong to their number durst join himself unto them; and this circumstance is taken notice of in their history as a mark of prosperity.

"We hope, therefore, that by the blessing of God, it will be an edifying subject of discourse, if we attend—

"1st, To the evils that must arise from a promiscuous state of church-fellowship: and,

"2nd, To the means by which we are most likely to remedy and prevent it."

In illustrating the first head, having stated that "the most obvious of these evils are, the guilt and danger of those who make the false profession," he began with the case of those who are wilful hypocrites; and then he proceeded:—"Besides hypocrites, there are others whose false profession is the result of their ignorance and infatuation. They are themselves deceived. The guilt of such persons may not be so great as that of the designing hypocrite; yet their situation is, if possible, more deplorable, and their danger greater, because it is concealed from them. Finding themselves acknowledged as Christians by

others, they never doubt that they are so in reality. How unlikely is it, that they should ever derive any benefit from the preaching of the Gospel! They may love to hear evangelical doctrines, but they are as far from applying to themselves the solemn warnings and threatenings, or the gracious invitations which they hear, as if these things were spoken in a foreign language, and addressed to men of another nation. Thus do they go on, with a lie in their right hand; perfectly undisturbed, even when they hear us declaring, that, 'as the Lord liveth, and as their soul liveth, there is but a step between them and death.'

"But Christians also are sufferers from a promiscuous state of church-fellowship. It provokes God to withdraw his countenance from his ordinances. It exposes them (especially the young) to be tempted to lukewarmness, worldly-mindedness, &c. It excites prejudice in their minds against the doctrines of the Gospel.

"If these prejudices may gain admittance into the minds of Christians, much more into those of worldly men. They will see, that the societies of Christians are as corrupt as other societies. Hence, professing Christians will come to resemble the Scribes and Pharisees of old, who shut up the kingdom of heaven against men, neither going in themselves, nor suffering them that are entering to go in.

"The means by which we are most likely to remedy and prevent a promiscuous state of church-fellowship are,—1st, That we hold fast the form of sound words: ministers must declare the whole counsel of God, in private as well as in public: let all Christians contend earnestly for the faith which was once delivered to the saints. 2nd, Let the office-bearers in the church act according to the doctrines of the Gospel in the discharge of their functions. 1 Cor. iv. 1, 2. 3rd, Let all Christians be careful to combine a zealous attention to Divine institutions, with an exemplary conduct before men: this will tend to shew that there

is a real difference between Christians and other men, that 'the righteous is more excellent than his neighbour.'

"It may be objected, that strictness in this matter will unnecessarily irritate the world, and prevent the addition of converts to the church. But none of these consequences followed, at the period alluded to in the text; 'the people magnified them,' 'and believers were the more added to the Lord, multitudes both of men and women.'"

In the Appendix will be found a specimen of his views at this time, on doctrinal subjects equally important, and equally controverted, as those above referred to.* The whole piece is there inserted, not only because of its permanent value, but also as a brief, yet discriminating, analysis of a confessedly difficult controversy, by one who, as yet, was a very young divine. It was also, I may almost venture to say, his first contribution to the pages of a religious periodical publication; at all events, the first to the Evangelical Magazine, then only in the second year of its existence. The following letter from him to the editors, gives an interesting idea of the estimate he had formed, with regard to the nature and importance of such a work.

"To the Editors of the Evangelical Magazine.

"Gentlemen, "Edinburgh, December 8th, 1794.

"Under the signature of Onesimus,† I some time ago sent you a paper containing a comparative view of Calvinism and

* Appendix B.

† Most of my father's friends are aware, that this was the signature which, in all similar communications, he continued to employ to the last.

Arminianism, which you did me the honour to insert in your Magazine for last month. I observe upon the cover of the preceding number, a request that I would give you my address. With this request, after some hesitation, I have determined to comply. Besides subscribing my name, it may be proper to say, that I am one of the ministers of Lady Glenorchy's Chapel.

"I was unwilling to avow myself, because the duties of my station, occupying, as they ought to do, much of my time, put it out of my power to contribute regularly to your undertaking. If, however, I can be of service, by sending occasionally an essay, or by giving any information in my power, you may depend upon my best endeavours.

"I admire the plan of the Evangelical Magazine. It is calculated to disseminate religious knowledge; to inspire and to cherish a religious spirit. It is a newspaper, which contains intelligence respecting the state of the Redeemer's kingdom, in different parts of the earth; which unites more closely the Christian world, by promoting their intercourse; which sends us, from time to time, to the throne of grace, in behalf of those whose faces we have never seen in the flesh.

"I am happy to observe, that the execution of a plan so excellent has hitherto been conducted with spirit and ability. Besides the essays, many of which discover the hand of a master, the articles of biography, religious intelligence, and dying experience, and the review of religious publications, have ever been to me particularly interesting. Throughout the whole, a catholic spirit is admirably combined, with an open and determined adherence to evangelical truth.

"It is no disparagement to such a work, that all its contents are not unexceptionable."* * * * *

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* The part omitted, is a remark on the visionary character of some circumstances related, in the experience of an individual. A

A few years afterwards, my father became one of the trustees of the Evangelical Magazine; which afforded him no little enjoyment, by enabling him to procure, from the profits of the publication, assistance for the widows of those who had been labourers in the ministry, in various sections of the Christian church.

We must now, however, advert to some matters of more private and personal interest. In the spring of this year (1794) my father had taken his first journey into England. After visiting his eldest sister, then resident at Feliskirk, in Yorkshire, he proceeded to London, where, before this time, his second brother was settled in business. From thence he went on, I believe, to Bristol, and one or two other places besides, in all which he became acquainted, and enjoyed intercourse with several of those, whom he considered as truly the excellent of the earth.* Of their Christian hospitality, their devotional spirit, and pious conversation, he entertained a lively impression; and for some of them he formed a friendship, which it was a pleasure to him to revive, on various occasions, during the course of following years. His return was again by Feliskirk, for the purpose of bringing home his youngest sister, whom he had left there. The journey occupied altogether upwards of seven weeks.

respectful reply from the editors appeared in the the next number.

* It seems most probable, that his first introduction to the Rev. John Newton, in particular, took place while in London at this time.

His companion, during the whole of it, was the Rev. William Innes, now of Edinburgh, with whom he was shortly to sustain the relation of a brother-in-law.

On the 13th November, my father was married by Dr. Jones, to Miss Ann Innes, daughter of the late Rev. James Innes, minister of the parish of Gifford. With all the ardour of feeling so natural to youth, as well as so peculiarly characteristic of himself, we may well suppose it to have been with high and delightful expectations, that my father entered upon so endeared a connexion. It was destined, however, to be the source of little else than painful anxiety, and mournful disappointment. Mrs. Ewing's health was exceedingly delicate; and a considerable portion of the little time, in which she was permitted to continue with her affectionate husband, was spent in resorting to various places, which were recommended with the hope of improving it. The last of these was Fort George,* where Mrs. Evans, my father's sister, was

* As might be expected, his private experience at this time gave a character to his public discourses. On June 14th, preaching from Phil. iv. 6, 7, he had spoken of man's liability to trouble; the wisdom of being prepared for it; the danger of letting the heart go out too much even upon lawful comforts; and the excellence of the Christian religion, in leading to pay only a subordinate regard to the dearest earthly enjoyments, committing all into the hands of him who hath said, "I will never leave thee nor forsake thee." Another sermon, however, preached at this time, deserves more particular notice, because it produced upon his own mind results which were

then residing. The journey thither occupied four days; and it had scarcely been accomplished, when Mrs. Ewing's illness so increased, as to make them desirous of returning home. They reached Edinburgh on the 28th July, 1795, and from that time she continued to get worse, until her death. But my father's own brief and touching narrative, drawn up at the time, and printed for circulation among

lasting and important. An account of this can be given in his own words. He says, "In the year 1795, I had spent the week at Yester with my wife, who was then there on account of illness; and I had that week been told by her uncle, (the physician whom we consulted,) that her illness was likely to prove fatal. As a last resource, he ordered us to the Highlands for goat-whey; and I had come to town to preach on the Lord's-day, (July 12th,) and to prepare for setting off on our journey during the week. In this situation I chose for my text Heb. iii. 13, 'Exhort one another daily, while it is called To-day.' What led me to speak from it at that time, was a conviction, arising from my own experience, how prone Christians are to neglect the opportunities of mutual edification, which are afforded by the nearest relations of life; and how much they must regret this, when these opportunities appear to be drawing to a close. In the course of my sermon, I spoke chiefly of private intimacies; I also spoke of occasional intercourse, and of fellowship-meetings. And I wished to have spoken of a fellowship-meeting on a larger scale. I thought, as I still think, (1809,) that it is a most comfortable exercise of Christian liberty. I knew many of the congregation would have rejoiced in it, and that few or none would have opposed it; but that the great bar was the authority of the church courts over ministers and congregations. This, as I have often said, was the first time I ever felt restrained in preaching in the established church." The Epistle to the Hebrews, as a whole, was never the subject of exposition by him, while in that communion.

friends, will best convey at once his estimate of the loss he had sustained, and the sacred consolation afforded him.

DEATH OF MRS. EWING.

Mrs. Ewing died on the 23rd of August, 1795. She was only in the middle of her twentieth year, and had not been much above nine months married. During the greater part of her life, she had lived in the country; and, being naturally of a reserved and timorous disposition, she never could relish the bustle of the crowd. In retirement she had peculiar delight; her amusements always were those of tranquillity; and her pursuits, such as were calculated to make her a blessing to him who should be fond of domestic happiness. She had every advantage of a religious nature, which example, education, and other means of grace can afford; and it appears that, from an early period of her short life, she was seriously impressed. They who have known her from her infancy unite in bearing witness, that she was soon made to know the God of her fathers; that, with wonderful constancy, she walked humbly with him as her God; and that, when she opened her mind, she always declared the only foundation of her hope to be, the Lord Jesus Christ.

Amiable as her manners uniformly were, her worth was, in a great measure, concealed from the eye of a stranger. When God was pleased to favour me with her acquaintance, I soon saw enough to attach my heart; yet she every day grew in my esteem: and, had she still been spared to me, had we been destined to live together for years, I am persuaded that, to the last, I should have been learning the value of the gift which I was permitted to enjoy. But the mighty Disposer of events, the God of my salvation, had ordered it otherwise. Scarcely had I called her my own, when "her beauty was made to con-

sume away like a moth," and death cruelly began to dispute my title.

Besides the consumptive habit, which proved fatal, she was afflicted with complaints of a nervous nature; and these, joined with extreme natural timidity, must have heightened her sufferings to an uncommon degree. Throughout the whole, however, of her hopeless distress, I never heard a single murmur. At first, indeed, she was often very much cast down; yet even then her resignation and patience were conspicuous. While she called upon God in the day of trouble, and cast upon him all her cares, she endeared herself, beyond expression, to those who attended her, by the most lively gratitude for every little service, and by the sweetest gentleness and meekness of spirit, in a situation in which people often become fretful. In short, it appeared, from her behaviour in the solemn prospect of death, that she was "partaker of a Divine nature;" and her deep depression was at last so completely removed, and succeeded by such unexpected composure, and even cheerfulness of mind, that her case may justly be considered as a remarkable evidence of the precious truth, that the "grace of God is sufficient for us."

With regard even to the state of her body, there were many circumstances most mercifully ordered. She never appears to have had much pain, nor was she a single day confined to bed. On the day of her departure, she was got up, as usual, before breakfast. At twelve o'clock, she proposed going out in a sedan chair, as she had done the day before. She even eat a bit of dinner between one and two.—But her hour was come.—She, in a little time, told us, that her eyes were growing dim; that there was a confused noise in her head, and a pain in each side of her breast: then, pausing a moment, "I fancy," said she, "this is death." I was unable to make her any answer; but God was pleased, for my comfort as well as her own, to "open her lips" in the most delightful manner. "Let patience," said she, "have

her perfect work, that I may be perfect and entire, wanting nothing.—Jesus hath said, Because I live, ye shall live also.—Fear not, little flock.—I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hand." I replied, "Jesus knows what it is to die, and he will be with you." "O yes," was her answer; "he hath said, Fear not; I am the First and the Last: I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death." She then expressed, in the words of the Psalmist, a natural desire, at which He who knoweth our frame would not be offended, "O spare me, that I may recover strength, before I go hence, and be no more." "My dear love," said I, "if it be for your good, he will; he can lift you from the gates of death; when you are brought low, he will help you; and precious in the sight of the Lord is the death of his saints." She was immediately comforted with this last delightful passage of Scripture, and repeated the words that follow it: "O Lord, truly I am thy servant, I am thy servant, thou hast loosed my bonds." I began to repeat a part of the twenty-third Psalm: as soon as she observed this, she went on with it herself; and, as she had always reflected on the whole of her lot with peculiar thankfulness, it was with much emotion that she pronounced the words, "Goodness and mercy have followed me all the days of my life." I could not help anticipating her in the conclusion: "And you shall dwell," said I, "in the house of the Lord for ever."—"O yes," said she; "*O praise the Lord.*" These, I think, were her last words. In a few moments her pulse ceased to beat; and after two or three feeble respirations, at perhaps half a minute's interval, her soul departed without one struggle.

Thus did she fall asleep in Jesus, with his own faithful and precious words in her mouth; and she did so in such a sweet and gentle manner, that we could hardly ascertain the moment

of her decease. O what a blessed moment for her! when our Lord Jesus Christ, whose word she was enabled to believe, received her spirit! Now she knows by joyful experience, that "to depart, and be with Christ, is far better." While she, before her departure, was calling upon his name on earth, must not he have been answering from his dwelling-place in heaven, "Verily I say unto thee, To-day shalt thou be with me in paradise?"

We have here no formal recital of experience, but we have an expression, which is warranted by Scripture, of belief in God and in Jesus Christ. Behold the blessing of one ready to perish coming upon the Saviour. Behold an addition to the cloud of witnesses, who bear testimony to his power to save to the uttermost. Behold a poor, trembling, afflicted soul, who by faith has been enabled, in a very remarkable manner, "out of weakness to become strong." I cannot but feel my bereavement. We have stood to each other in an endearing relation, which to all eternity must cease. But, to the glory of God, I cheerfully confess, that "he hath put off my sackcloth, and girded me with gladness." I invite all my brethren in Christ, especially the feeble-minded, to encourage themselves in the Lord their God; and I ask the thoughtless and the profligate, (beseeching them seriously to consider the question,) "*Have any worldly men or women a death like this?*"

G. E.

Rose Court,
8*th September,* 1795.

The day which was thus made so memorable to my father was a Sabbath; and so sudden, at last, was the approach of death, that he expected to have preached in the afternoon, as it was his regular turn to do. On finding, however, what a change was at

hand, he sent, in his distress, to the Rev. William Paul, of the West Church, who readily undertook the service for him. During the singing of the first psalm, the tidings of death were conveyed to Mr. Paul in the pulpit; and the whole congregation were apprised of the circumstance, by the expressions of his prayer. He took for his text the appropriate words of the patriarch, "Behold I die." Having illustrated the subject, particularly in its application to believers in Christ, he again adverted to the sad event which had filled the hearts of a numerous congregation with sympathy and sorrow.

My father having obtained "a possession of a burying-place" in the West Churchyard, and fulfilled the other few and mournful duties that remained, appeared on the next Lord's-day among his people. Of this occasion, I am enabled to present to the reader two different accounts, by persons who were present. The one was written almost immediately, with all the freshness of recent impression and youthful susceptibility. The other has been committed to paper only since the present work commenced; and proves how indelible, as well as striking, was the effect produced.

The first of these communications is rendered more interesting by the fact, that it formed part of a correspondence between two of the pupils in the ladies' seminary, to which allusion has already been made. One of the two had returned home, and the other, who still remained at school, addressed her as follows:—

"Edinburgh, 14th September, 1795.

"You must have felt much for poor Mr. Ewing, under the heavy trial he has met with. You desire me to tell you some of his sermon the Sunday after Mrs. Ewing's death; but I never had any time to write in my book. Mrs. B. told you the text, which was among the last words Mrs. Ewing said, 'Because I live, ye shall live also.' He was, in the first place, to show what was meant by the life of Christ. Second, what was meant by the life of the believer. I am sorry I can only remember a very little on the last head. He was showing the ground the believer had for saying, that because Christ lived he should live also. He said they might say so from Scripture, 'but if this is not sufficient, will you not believe the experience of many thousands of God's people, who have died in the belief of this truth? We have seen the most timorous in their natural temper, and the most inexperienced, as to years, rejoice triumphantly in this truth; we have attended them on their death-bed, and heard them in the faith of this, saying, 'goodness and mercy had followed them all the days of their lives;' we have heard them in the faith of this declare, that they should dwell in the house of the Lord for ever, and have heard them call upon all around them to praise the Lord. I have given you an idea of what he said, though I cannot remember his own words. Poor Mr. Ewing is looking very ill, but he seems to bear his loss with the greatest patience and resignation. I am sure, if you heard his sermons just now, you would be quite delighted; he seems to be fast preparing to leave this world, when his Master is pleased to call; but I hope he will be spared for much usefulness in his situation, and have many seals of his ministry in the day of the Lord."

The friend to whom I am indebted for the second account referred to, thus writes, under the date of May 30th, 1842:—

"Mr. Ewing preached from these words: 'Because I live, ye shall live also.' They were part of Mrs. E.'s last words. It is long ago, and I was then only a girl; yet, distant as the time is, his appearance and manner, and the tones of his voice, I very distinctly remember. He was at that time very slender, and exceedingly pale, and with deep emotion he gave out part of the 73rd Psalm, 'Thou with thy counsel wilt me guide,' &c.; then preached from the text I have mentioned, and, I believe, all were edified as well as affected by the sermon. He then gave out the 23rd Psalm, another of the passages of Scripture, mentioned by Mrs. E. in her dying moments."

From the foregoing extracts, the reader must have plainly perceived the direction given to my father's mind, by this early blight upon his fondest earthly hopes. Perhaps no situation can present in more striking contrast, the Christian minister and the man of mere worldly views. The latter, when visited with such a stroke, will often seek either to find relief by hardening himself into utter stoicism; or else, finding the world unable to yield him any consolation, to fly from it, if that were possible, in despondency or disgust. His professional pursuits having lost their principal stimulus, will, for the time at least, seem an insupportable burden. And objects that before had been eagerly coveted, will appear as if divested of all their worth.

With the faithful minister of Christ, the effect of bereavement is widely different. He has preached in simplicity and godly sincerity, the doctrines "most surely believed" by all who are taught of God. But when brought into affliction, he is made to prove their

reality. The more bitter his grief, the more abundantly does he discover their efficacy to support and to console. So that, having obtained an entirely new evidence of their truth, he is prepared more peculiarly than ever before, to "open his mouth boldly, to make known the mystery of the Gospel." He can not only testify, "I believed, therefore have I spoken;" but with the deepest feeling, also, he will acknowledge, "I had fainted, *unless* I had believed to see the goodness of the Lord in the land of the living." This, therefore, combines with his confidence in declaring the Gospel, the tenderest compassion for those who are destitute of its blessings; so that, far from becoming dispirited or languid in his work, his estimate of its importance is tenfold increased. Its exercise affords at once a solace to his individual grief, and an expression of his most enlarged benevolence for others. And thus it is that, in the unerring counsels of God, he prepares by such painful discipline, those honoured instruments, who are to be eminent for usefulness in his service.

That this was remarkably the case with my father, will be rendered more and more apparent in the course of his history. And it must not be overlooked in the period under consideration. From the notes to which reference has already been made, it appears that his sermons were of a most rousing character. The perishing nature of all earthly enjoyments, and the unspeakable worth of the never-dying soul; the bold and consistent confession of Christ,

and the alarming condition of merely nominal disciples; the predicted glories of the Messiah's kingdom, and the duty of his people to seek the conversion of the ungodly; such were his themes, and on such he enlarged with a degree of energy and pathos, which not only arrested attention in public, but occasioned much remark and reflection among his hearers, in their social circles and private hours.

There were other causes, however, at work, to enkindle the zeal of a mind like his, and enlarge his views of the Redeemer's kingdom. A movement had been made, which was felt throughout the land, awakening and combining those holy sympathies, which unite all real Christians to each other; although, for the want of some exciting and attracting object, the reality of that union may sometimes be obscured.

In this year (1795) commenced the London Missionary Society. Its design was grand, and scriptural, and simple. The worldly, long unused to such an exhibition of Christian principle, despised the undertaking as fanatical and absurd. Even Christians probably were found, so timid as to say, "The time is not come, the time that the Lord's house should be built." But the honoured men who had formed the institution, had done so as the result of deliberate and prayerful consideration. They believed it to be the will of God, that the Gospel should be carried to heathen nations; and believing this, they could not think it right to delay, what should long before have been attempted. The

British churches, in common with the rest of the nation, were oppressed with the expenses of protracted warfare. In sending out missionaries to foreign lands, they must encounter the perils of war, as well as those of the ocean.

But none of these things moved the fathers of the London Missionary Society. Convinced that they were obeying a Divine command, they left all obstacles and difficulties to the control of Divine power; and no sooner did they begin to act upon this conviction, than they received abundant tokens of encouragement. Among the people of God, of all classes and parties, it was found, that he had been preparing them to enter on such a work, as that which was now proposed to them. Christians resident in different and distant places, had, unknown to each other, been wrestling in prayer for the conversion of the heathen. They had not confined this exercise to the closet; social meetings had been instituted, for conference and for supplications on the subject. Some had even collected little stores of money, not knowing in what way it could be applied, for the furtherance of their object; but expecting that He who had awakened such desires in their minds, would direct to some suitable means for their accomplishment. It needed, therefore, but the announcement of the London Society's plan, at once to discover and to extend the influence thus already working. A spirit of love, and zeal, and prayer, was yet more generally shed forth; ministers had to testify, that since they had

"begun to take an active part in the missionary business, many young persons had been filled with deep concern about their souls; and that there seemed to be a general revival of religion in their congregations." Distinctions of partiality, or mere sectarian prejudice, were overpowered, or put to flight, by the exhibition of a scheme, which involved neither the compromise nor the sacrifice of any important principle. Contributions were made with a cheerfulness and alacrity which exceeded expectation; and all this, while as yet such calls on Christian liberality were almost, if not entirely new. There was no understood or established custom, of giving because others did, to institutions rendered popular by the splendour of their achievements, or the more than romantic history of their proceedings. The plain unvarnished statement of principles yet to be exemplified, and facts but imperfectly known; a statement conveyed, not by the powerful eloquence of able and experienced advocates, but circulated through the kingdom, in most instances, through the press alone; this produced an impression and a response, which must have been regarded as a strong evidence that the work was of God.*

That some, if not all, of the above remarks, were applicable to Edinburgh, appears from the following statement, dated November, 1795. "Excited by a

* Within about a year from the formation of the London Missionary Society, the sum of £1000 had been subscribed for missions in Paisley, and its neighbourhood, alone.

desire for the spreading of the Gospel, a number of serious persons in Edinburgh, some time ago, agreed to join together in prayer for that purpose. These meetings are now increased, and are conducted on such a plan, as not to interfere with the duties of the family or closet. They meet at seven o'clock on Sabbath mornings, and continue about an hour and a half; during which time three or four members usually pray, after having sung part of a psalm, and read a portion of Scripture."

Whether my father was in any way identified with such services, I have no means of ascertaining; but, unquestionably, he participated, in no small degree, the delightful interest so generally excited. The missionary enterprise opened to him at once a new channel for his energies, and a welcome relief to his wounded spirit.

CHAPTER III.

FORMATION OF EDINBURGH MISSIONARY SOCIETY—BECOMES SECRETARY TO IT—PRAYER MEETING—BECOMES EDITOR OF MISSIONARY MAGAZINE—AGREES TO DEVOTE HIMSELF TO THE WORK OF A MISSIONARY IN INDIA—MISSIONARY SERMON AND ADDRESS—VARIOUS PROCEEDINGS RELATIVE TO MISSION TO INDIA—PROHIBITION BY DIRECTORS OF THE EAST INDIA COMPANY.

1796——1797.

The Edinburgh Missionary Society* was formed in March, 1796, a date only six months later than that of the kindred institution in London. The venerable Dr. Erskine, already in his seventy-fifth year, presided on the occasion. The new Society had likewise the sanction and assistance of Sir Harry Moncrieff, Drs. Hunter, Johnston, Colquhoun, and Jones, Messrs. Dickson, Black, and Buchanan, and probably other eminent and senior ministers, and respected laymen also, of similar views with them, connected with the establishment; as well as those of equal reputation among Dissenters, such as Messrs. Hall, Struthers, Acheson, Lothian, Dick, and (to designate him as best known to the present generation) the venerable Dr. Peddie.

* Now known as the Scottish Missionary Society.

With such a combination, not only of various denominations, but of talent, and piety, and wide-spreading influence, my father, perhaps, as a junior minister, might have little more to do in the formation of the Society, than to unite and rejoice in the harmonious movement. His appointment, however, as its first Secretary, is an obvious proof that he was well known as one possessing alike the requisite ability, with all that energy and heartfelt zeal, so essential to the efficient discharge of such an office.

Among the very first objects to which the attention of the Committee was directed, was the establishment of monthly prayer-meetings. This of itself was a remarkable feature in the history of the times, a striking departure from the ordinary and unvarying order of public worship so generally prevailing.* The change was calculated to arouse the merely formal attendant on Christian ordinances, while it enlarged the views, expanded the affections, and gave scope to the ardent desires of those who were truly spiritual. The meetings also, being held in various places, afforded, I presume, the first example in Scotland, of clergymen and dissenting ministers publicly taking part together in devotional exercises, indifferently in the church or in the meeting-house. The period was altogether an era, not more important in the progress of true religion in Scotland, than

* The meetings mentioned in the previous chapter, as held on Sabbath mornings, were obviously of a much more private nature.

in my father's individual experience and ministerial course.

It is, indeed, impossible always to define with precision, the boundary line between cause and effect. There cannot be a doubt, that the missionary scheme had a very powerful influence, in opening to his view the essential *oneness* of the cause of God, in all countries and in all times; the consequent necessity for using such means to its advancement, as are capable of universal adaptation; and the impossibility, likewise, of the Gospel being diffused throughout the earth, without the unfettered and voluntary efforts of those who have known it as "the power of God" to their own salvation. On the other hand, it is equally clear, that he had a mind, which, under the sanctifying power of Divine grace, was peculiarly susceptible of such impressions; while his critical and comprehensive study of the Scriptures had made him, in a sense peculiar to the times in which he entered on his ministry, "wiser than his teachers."

From the notes of a relative already referred to, I insert some account of "the first public meeting for prayer, by appointment of the Edinburgh Missionary Society, at which an immense number of persons were assembled." (Would to God, that, in the absence of novelty, and in proportion to the multiplication of similar services, we could more frequently give such a description of the attendance at missionary prayer-meetings in the present day!)

"The Meeting was held on Wednesday, April 6th, 1796, in Mr. Hall's Church.* Mr. Hall, having given out a part of the 89th Psalm, addressed the hearers. He began by mentioning the prophecy long since given by Zephaniah, chap. ii. 11. This prediction had been partially fulfilled; the gods of Greece were no more, and the numberless divinities of Rome were utterly forsaken. He then spoke of the gradual spreading of the Gospel; our privileges in enjoying it; the many parts of the world which were still in heathen darkness; the encouragement we have to believe, that they, also, shall be brought to the knowledge of the truth; the duty of Christians to be instrumental in fulfilling the promises concerning it; the present favourable time, from the commercial intercourse of nations, &c. Catching a portion of that spirit which had animated our brethren in England, the Edinburgh Missionary Society had been formed; and Christians of various denominations had united themselves, with the sole view of promoting the knowledge of the Gospel of peace, among their fellow-creatures sitting in darkness; and whom, whatever natural advantages they enjoyed, we must account miserable, as still ignorant of the truth. Laying aside all distinctions, *they*, he said, appeared there not in any official character, as ministers or laymen, but as *Christian* men; and knowing how ineffectual all their endeavours must prove, without Divine direction and countenance, the society had made it one of their standing rules, that stated meetings should be held monthly, for prayer to the God of all grace.

"Mr. Hall then offered up an excellent introductory prayer, and gave out part of the 67th Psalm; after which Mr. Ewing read the 62nd chapter of Isaiah, then prayed for some time,

* This place of worship was situated in Rose Street. The congregation afterwards removed to a new and handsome chapel in Broughton Place, where Mr. Hall was succeeded by Dr. John Brown.

with much power and fervency, and highly suited to the occasion; he then sung the rest of the 67th Psalm; after which, Dr. Johnson read the 72nd Psalm, prayed also very suitably, and concluded with singing part of the same psalm."

North Leith Church, Mr. Struthers' Chapel, Dr. Peddie's, Tron Church, Canongate Chapel, Lady Yester's Church, the Burgher Chapel, Leith, are all successively mentioned as the places for similar meetings, during the remaining months of that year. On several of these occasions, the "animated fervour" of "Mr. Ewing's prayer" is particularly noticed.*

Another early measure of the Edinburgh Society, was to address a circular (written of course by the Secretary) to all ministers, as well as to many private Christians, throughout Scotland. This naturally excited very considerable attention; and the proposal

* A very brief extract from a private diary, by the same pen as the notes above introduced, will illustrate some previous hints as to the remarkable *preparedness* of heart, which existed among the people of God, for the measures thus in progress. "It is comfortable to think, there are already so many associations for prayer throughout the land, and such a spirit of compassion and love excited for our poor brethren in heathen countries. It is a glorious, animating spirit, and must interest the feelings of every real follower of Jesus. I cannot express to fellow-creatures; but the Lord knows how deeply this subject has affected my heart, and how much I have thought, and wished, and prayed concerning it." It is most interesting to observe the recent revival of missionary zeal in the Church of Scotland. Who can tell, but that it also may be the "rewarding openly" of many exercises similar to that above described, among the pious members of that church, but known only to Him who "seeth in secret?"

of missions to heathen nations, was discussed, not merely in social circles, but in several presbyteries and synods of the established church. But little time elapsed, between the issuing of this circular, in March or the beginning of April, and the usual meeting of the General Assembly in May. To the honour, however, of the Synods of Moray and Fife, they had prepared and transmitted to that meeting, overtures in favour of the missionary scheme. The 27th of May, was fixed for consideration of these overtures. And, contrary to custom, the debate on the subject was published in the form of a pamphlet. It plainly exhibits the preponderating influence, and truly anti-missionary character of the moderate party in the church; while it enables us, at the same time, to form a more adequate idea of the position in which those were placed, who boldly pursued an opposite course.

Dr. George Hill, Principal of the University of St. Andrews, then the acknowledged leader of the dominant party, was a man in the prime of life. Dr. Erskine's age had in no way lessened either the vigour of his judgment, or the zeal and tenacity with which he defended the good cause. On his side, also, were several able speakers, who employed sound argument, and displayed the most enlightened views on the subject of missions. One of these was Dr. Johnston, of North Leith, already named as belonging to the Edinburgh Society; most publicly known, perhaps, to a later generation, as the indefatigable patron of the asylum for the blind.

The following curious sentences may be taken, as specimens of the reasoning on the opposite side. They are part of a speech by Mr. Hamilton, of Gladsmuir.

"I should blush to rise in this venerable assembly, for the purpose of opposing a plan so beneficent in its first aspect as the present, did not mature reflection fully convince me, that its principles are not really good, but only specious." "To diffuse among mankind, the knowledge of a religion which we profess to believe and revere, is doubtless a good and important work; as to pray for its diffusion, and to expect it, is taught us in the sacred volume of Scripture. But as even the best things are liable to abuse, and as things the most excellent are most liable to abuse, so in the present case it happens, that I cannot otherwise consider the enthusiasm on this subject, than as the effect of sanguine and illusive views, the more dangerous, because the object is plausible."

"What general would desire to achieve distant conquests, and scatter for this purpose his troops over a distant and strange land, when the enemy's forces were already pouring into his own country, estranging the citizens from his interests, and directing the whole force of their artillery against the walls of his capital? *I cannot but reflect with surprise, that the very men who, in their sermons, by their speeches,—in short, by every thing but their own lives, are anxious to show to the world the growing profligacy of the times at home,—I cannot but reflect with surprise, that these are the very men most zealous in promoting this expedition abroad.*"

"Upon the whole, *while we pray for the propagation of the Gospel, and patiently await its period, let us unite in resolutely rejecting these overtures.* For my own part, at least, I am obliged heartily to oppose the motion for a committee, and to

substitute as a motion in its place, '*That the overtures from the Synods of Fife and Moray be immediately dismissed.*'"

It was at the close of this elaborate speech, that Dr. Erskine, in rising to reply, made use of an expression, which, taken in the connexion in which he employed it, was so significant, as to have rendered it, ever since, almost proverbial. Pointing to a Bible, which was always laid on the Assembly's table, he emphatically said, "Moderator, RAX ME THAT BIBLE." These few words, it is said, even more than the masterly speech which followed them, produced such an effect on the previous speaker, that, to the close of life, he could never hear them repeated, without visible and most unpleasant emotion. The question, however, so far as the Church of Scotland was concerned, was to be decided by the weight, not of argument, but of numbers. And, although many of the anti-evangelical party showed either their indifference, or their security as to the result, by leaving the house before the close of the debate, the overtures were rejected by a majority of fifty-eight to forty-four—forty-four men, who though individually at liberty to persevere in their practical testimony for God and his cause, could yet entertain not the smallest hope of ever prevailing to establish such a testimony, as that of the church to which they belonged.*

* Those who may wish for a more minute account of the debate, will find it in "The Two Parties in the Church of Scotland exhibited as Missionary and Anti-missionary," by Hugh Miller, to which the writer is indebted for the above particulars.

It was my father's privilege, in his connexion with missions, to meet with sanction and sympathy, not from his colleague only, but from the body of his congregation also.

There was a circumstance which gave them a very peculiar interest, in the success of the Gospel among the heathen. One of their own number, though not sent out by any missionary society, was labouring among Africans, with all the zeal and devotedness of a missionary spirit. This was Mr. John Clark,* who had studied divinity at Edinburgh University. And such was the character which he had acquired, that when Zachary Macaulay, Esq., then governor of Sierra Leone, applied to Dr. Erskine, to recommend a person whom he might carry with him as chaplain to that colony, "he strongly recommended Mr. Clark; as a young man whose piety, zeal, and diligence, signally qualified him for such a mission. Mr. Macaulay, consulting several other serious and respect-

* His father, Mr. Alexander Clark, was familiarly known to more than one generation of hearers in Lady Glenorchy's Chapel, as the beadle, or "minister's man." I have heard my father speak with pleasant recollections of the time, when, in this capacity, he used to attend and guide him in his pastoral visitations. Mr. Clark himself was highly valued, as a visitor of the afflicted. He had a peculiar talent for leading in social prayer. His own afflictions were not small, being bereaved, if I mistake not, of all his family. But under all the vicissitudes of a lengthened pilgrimage, his Christian graces shone with such uniform brightness, as made his "hoary head" to be, in an eminent degree, a "crown of glory," and his memory to be blessed still.

able ministers on the same subject, all of them, without knowing each other's sentiments, concurred in pointing out and recommending Mr. Clark as the proper man." He was accordingly ordained by the Presbytery of London, in January, 1796, and sailed soon after for Sierra Leone, accompanied by two other pious young men as catechists. The letters received from him, were exceedingly interesting; and served, not only to encourage the hopes of those who were projecting missions to the heathen; but gave, at the same time, such an idea of his prudence and devotedness, that, in afterwards sending out missionaries to the Foulah nation, the London Society confided them, in a great measure, to his advice and direction.

Among other departments of usefulness, while in Edinburgh, he had been the teacher of Lady Maxwell's Sabbath evening-school. My father accordingly, on one of his visits to that school, detailed the particulars of Mr. Clark's safe arrival at the place of his destination, the commencement of his labours, and his hopes of success; especially in connexion with a Sabbath-school which he had formed, on a similar plan to the one which he had left—my father endeavouring by the recital, and by the affection of the young people for their former teacher, to excite in their minds an interest, on behalf of the children of injured Africa. Mr. Clark at first withstood the insalubrity of the climate, better than some of those who had accompanied him. He preached, however, almost

every day in the week; and, in a very few years, fell a sacrifice to these, and various other exertions, beyond his strength.

In July, 1796, my father entered upon another engagement, very closely connected with the cause of missions. It would be impossible to obtain, at this distance of time, a more graphic account of the circumstances connected with this undertaking, than that given by the late Rev. John Campbell, to his biographer, the Rev. Robert Philip.

"I remember, in those missionary days, regretting that we had not one religious magazine in Scotland; and mentioned the circumstance to some friends, as they came in my way, who regretted the same also. Among others, I mentioned it to the late Mr. Archibald Bonar, parish minister of Cramond, who stated a humbling fact, that such a magazine had been tried in Edinburgh about twenty years before, chiefly by the clergy, who agreed to furnish a certain number of papers, by rotation. When they did send papers, they were only pieces cut out of their sermons, and were very heavy and dull reading. The press was sometimes also kept standing still for more matter; likewise, there was nothing particularly interesting going on in the religious world; consequently, that magazine died at the third number. But this statement did not even damp my zeal for attaining the object. A Mr. Pillans, a printer, whom I knew as a worthy character, called upon me, and urged me at least to try it, and their house would print it on the most moderate terms, and take a considerable share of the risk. I remember that he almost convinced me that I had as many excellent papers at home, as would supply good matter for several numbers; but he only spoke from hearsay, not inspection. However, a regular agreement was drawn up and signed, for the monthly publication of a

magazine, to be called 'The Missionary Magazine,' of which I was to be editor !—for which I was as unfit, as to command a first-rate man-of-war. I speak now, from knowledge of what I then was.

"The news of this transaction soon spread over the city; but in a few days, I was happily released from my vast and hazardous undertaking. One morning I was called upon, by the Rev. Greville Ewing, then one of the ministers of Lady Glenorchy's Chapel, and the late Dr. Charles Stuart, physician in Edinburgh, who inquired if it was true that I was on the eve of publishing a religious magazine in Edinburgh; of course, I acknowledged it was true. They said then, that they intended to publish such a work, of which Mr. Ewing was to be editor, and thought it justice to me that I should be aware of their intention. With most unfeigned cheerfulness, I surrendered up my short-lived office into the hands of Mr. Ewing, who immediately afterwards entered into an engagement with the same printers, I think, that I had engaged with. Prospectuses were soon printed and circulated, and thousands of subscribers from all parts of Scotland obtained, so that the Christians, in town and country, showed that they were hungering for such a work; and when it issued from the press, it excited universal attention.

"Though this be a tale of more than forty years ago, I have no doubt but Mr. Ewing, of Glasgow, who is still alive, will remember the facts which I have stated. At that time, he was the fittest man in Scotland for the undertaking, not only from his talents, but also from his official situation, being Secretary to the Edinburgh Missionary Society, which had lately been formed. I have always forgotten to ask him, when in his company, if he ever thought of beginning such a magazine, till he heard of my editorship."

My father lived to have Mr. Philip's work read to him; but I am not aware that he threw any light on

the point above referred to. Dr. Lorimer, however, has informed me, that it was, at least in part, through a suggestion of his, that my father was led to think of such an undertaking. They were accustomed to converse, with all the mutual confidence of intimate friendship, and their first proposal was that of being joint-editors. It is evident also, from Mr. Campbell's statement, that talking on the desirableness of such a work as they projected, was not by any means confined to them. It is, therefore, probable, that amidst the prevailing interest excited, on every topic connected with the kingdom of Christ, it might have been impossible exactly to determine with whom, at first, the design originated. It may, however, fairly be presumed, that by general consent, the ardent and vigorous mind of the Secretary to the Edinburgh Missionary Society, was pronounced to be well adapted for the task which he undertook.

The nature of the work, his views and intentions respecting it, will best be learned from his own statement, in the preface to the first volume of "The Missionary Magazine: a Periodical Monthly Publication, intended as a Repository of Discussion, and Intelligence respecting the Progress of the Gospel throughout the World:"—

"The work which is here presented to the public, is neither the property nor the production of any Missionary Society. It is devoted to the object which all such societies profess to have in view, and their favours will be thankfully received; but it is itself the private undertaking of individuals, who desire to excite,

and to guide the zeal of their brethren, by disseminating all the information which they can procure, respecting attempts to propagate the Gospel of Jesus Christ. They are heartily willing to labour, without pecuniary reward; and they pledge themselves to lay before the public, from time to time, statements of the amount and destination of those sums of money, which, according to their plan,* they may be able to raise, for the support of missions.

"In recording the progress of Christianity, mention will frequently be made of the exertions of religious communities which are exceedingly unlike one another, and of which many adopt both principles and practices which it is by no means intended to justify. It is proper to declare, who they are whom this publication will thus acknowledge, as instruments of promoting the triumphs of the Saviour. Let it be observed then, that, without respect of persons, or of names, it will gladly acknowledge ALL WHO TRANSLATE THE HOLY SCRIPTURES, INTO THE NATIVE LANGUAGES OF THOSE AMONG WHOM THEY PREACH.

"This declaration must banish every hope of assistance from the industrious spirit of party; but gives confidence of procuring favour, from the friends of SIMPLE REVEALED TRUTH. These, it is believed, although few perhaps in number, are neither unwilling, nor unable, to render any publication highly valuable; and therefore they are here entreated, in the most earnest manner, now to fulfil the expectation which their character inspires. They may soon be disappointed, as to the prudence, or ability, of the editors of this new production; but they shall assuredly experience strict impartiality, and sincere respect.

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* Probably this had been announced in their prospectus. On the title page it is mentioned, that "Whatever clear profits may arise from the sale of this publication, will be devoted to the support of missions."

"In a work of this nature, the first attempts may be very imperfect, without being despicable. The subject admits of greater nicety, and variety of speculation, than may generally be supposed. The truth is, indeed, simple, connected, and uniform; but our discoveries with regard to it always require enlargement, and additional clearness. Besides, it stands here related to man; and the human character, in many respects, is greatly diversified: the state of society, throughout the world, has never been completely surveyed; although it were, it is evidently liable to continual fluctuation; and it appears to rise and fall, by gradations scarcely perceptible, between the lowest point of barbarity and the summit of cultivation. An extensive correspondence, which is essential to the execution of the plan, cannot be suddenly established. This must, in part at least, be the work of numerous friends, and the fruit of acquired reputation.

"The editors, therefore, of the 'Missionary Magazine,' come forward modestly, yet frankly, into public view, while they offer their services to the Christian world. If they meet with the assistance which is requisite, they will advance with alacrity; if that assistance be withheld, they will retire, but not with disgrace. Themselves, and their undertaking, they humbly commit to the disposal of Him, to whom they desire ever to dedicate all their endeavours."

The catholic spirit, and the enlargement of apprehension, embodied in this document, are too obvious to be overlooked. The idea of producing an *unsectarian* religious periodical work, might possibly be suggested by the plan of the Evangelical Magazine. But such a scheme in Scotland was altogether new—its very conception may be regarded as one of the "signs of the times." In undertaking, however, the responsibility of editor, there were (besides Dr.

Lorimer) others concurring with my father, on whose co-operation he might rely.

Dr. Charles Stuart (mentioned by Mr. Campbell) seems to have before this commenced a friendship with my father, which was interrupted only by death. In a literary taste, in unbending integrity of principle, and in a simple adherence to the Scriptures as their guide, they were of congenial minds. Dr. Stuart had ere this, from conscientious scruples as to the promiscuous administration of ordinances, expected of a parish minister, resigned the living of Cramond, and had also embraced baptist sentiments. Having returned to the university, passed through a regular course of study, and taken his degree as M.D., he commenced the practice of medicine; in which for many years he continued, highly esteemed by those of his own profession in Edinburgh. But it was his higher honour to be "a lover of good men" of every name; the friend and advocate of every undertaking calculated to diffuse the knowledge of Christ, or ameliorate the condition of man. His comfort, as well as his usefulness, was materially impaired by a hypochondriac tendency, which occasioned him many sufferings. But he faithfully redeemed his pledge, with respect to the Missionary Magazine; and that not only while my father was editor, but during many years.* Through

* My father ceased from his editorial labours at the close of 1799. The work has survived, through various vicissitudes, to this day. Its name was altered, first to that of the Christian Herald, and, subsequently, to the Scottish Congregational Magazine; under which title, it is now ably and successfully conducted.

his intimacy with Andrew Fuller, he obtained for it much of the earlier intelligence, from the associated band of Baptist brethren in India. He also, after Mr. Fuller's death, enriched its later pages with some of Mr. Fuller's original manuscripts.

His own communications bore the signature of Philalethes. Besides him, there were among the early contributors, ministers and others of the highest character in their respective connexions. Mr. Archibald Bonar, minister of Cramond; Mr. Stewart (then) of Moulin; Dr. Buchanan, of Canongate; Mr. Muirhead, then of Dysart, afterwards Mr. Bonar's successor at Cramond; Mr. Burns, of Brechin; and David Savile, are names still fragrant — though happily in the Church of Scotland, to which they belonged, those excellences which distinguished them are not now so rare, as in their own day. Of the same denomination, but not in the ministry, was James Bonar, Esq., brother to the clergyman above named. He was an accomplished scholar, as well as a humble Christian; an office-bearer, I believe, in Lady Glenorchy's Chapel, and my father's particular friend. Mr. Thomas Wemyss, also, at that time his constant hearer, subsequently the author of several useful works, particularly a recent translation of the book of Job; Mr. Campbell himself, then best known as John Campbell, ironmonger in the Grass-Market; and probably the instrument of as much good, in the sphere he then occupied, as in any other portion of his life. Mr. John Ritchie also, his friend and correspondent,

respecting whose contributions to the *early* numbers of the magazine, the editor once took occasion to remark, that they were marked by "every feature, which he thought characteristic of upright intention, serious temper, candour and modesty, and desire of information." Mr. George Cowie, then a licentiate of the Scottish Church, to whose communications, in connexion with his well-known character, the same description may with great propriety be applied. Mr. John Cleghorn, a man worthy of double honour, in the religious history of those times. Among the Baptists, Andrew Fuller,* Archibald Maclean, and William Braidwood: of the Relief body, Mr. M'Diarmid, of Banff; George Cowie, of Huntly, a name almost apostolic among his cotemporaries; David Bogue, and Robert Cowie, Esq., a director of the London Missionary Society.—All these are marked by my father's own pen, in the copy kept by himself, of the early volumes of the Magazine.

There are other names, perhaps of equal excellence, of which, however, the only information I can give is, that, like all those already mentioned, their possessors are numbered now, with those who are not. One female correspondent, Miss Jamieson,† I may be permitted to notice, as a Christian far in advance of many in her day, of her own sex, or blessed with advan-

* "The Great Question answered" was first given to the public in the Missionary Magazine.

† The diligent recorder of sermons, &c., from whose notes I have derived considerable information.

tages no greater than hers. Under various signatures, she contributed largely to the poetical department of the magazine. But there is one of her pieces in sober prose, which I cannot help regarding with very peculiar interest. It had the honour (as I believe) to be the first proposal in Scotland, of "Female Associations" for pious and benevolent purposes. It was signed, "A Female Reader;" and having added to it a postscript, expressing the gratification she should feel, if the editor would recommend her object, even though he might not insert her communication—he appended to it the following reply :—

"The object of the above could not possibly, we think, be noticed to such advantage as in our correspondent's own words. While the sex must rejoice in so able an advocate for the rights and duties of woman, we hope that the Christians among them, will cordially unite with her in the laudable undertakings to which she invites them. Let the examples of Dorcas, of Priscilla, of Phœbe, and of the other deaconesses of the primitive churches, be taken. Let the directions of Paul and Peter, respecting widows and young women, be carefully observed; let the abilities of our *Female Reader* be exercised in a humble dependence upon Divine grace, and with earnest prayer for the Divine blessing ; and we shall confidently expect much good to follow."*

The "hope," thus expressed by the editor, was realised in the formation of a female society for visiting, relieving, and instructing the poor, which was pro-

* See Vol. II. of Missionary Magazine, p. 360.

ductive of much and lasting good. But in inserting a subsequent communication from the projector of this plan, he had to add to it the announcement, that she already rested from her labours.

To the contributions of the editor himself, the magazine was indebted in no inconsiderable degree. The first volume opens with an essay by him, on "The Means by which the Gospel was Originally Propagated in the World;" extending in that, and subsequent numbers, to upwards of thirty pages. It strongly marks the disposition of his mind, to investigate and to simplify every thing connected with the important subject. Indeed, the work as it went on, was entirely in keeping with its title and announced design. Intelligence from every quarter, bearing on the great question of missions to the heathen, was eagerly sought, and liberally published. And the very first number was able to announce, that societies in aid of such missions were already formed, in all the principal towns, as well as in many other places in Scotland.

We must quit, however, for the present, my father's official engagements as a secretary and an editor, to speak of a missionary undertaking, more private in its origin, and more immediately connected with his own personal history. In order to this, a circumstance must be mentioned, which had happened at an earlier period, and the account of it can be given in his own words.

"In the year 1795, soon after the death of my first wife, having gone to Stirling on a visit to my brother-

in-law, Mr. Innes,* I was induced by him to accept of an invitation from Mr. Haldane, of Airthrie; and accompanied him to that gentleman's place in the neighbourhood, where I was introduced to his acquaintance. I was assured that he was a man of very superior talents and information, much given to inquiry; and though not decidedly serious, yet in a promising state of mind, being desirous of religious conversation, and remarkably candid and open to conviction.

"After spending a day very pleasantly at Airthrie, I heard from time to time, of Mr. Haldane's increasing regard to spiritual things. These reports appeared to me to be confirmed by his behaviour, during a visit which he made to his brother for a few days at Edinburgh, in the course of which we had several interviews. From my own observation, and from the united testimony of many respected friends, who had better opportunities of observation than I had, I was now led to consider him as a genuine convert to the faith of Christ.

"My mind being thus favourably disposed towards Mr. Haldane, one evening, as I was sitting alone in my house, in Rose Court, Edinburgh, I was surprised by a visit from him and Mr. Innes. On inquiring when they had come to town, they informed me that they had just arrived, and that the sole object of their journey was to see me. Amidst the astonishment

* Then one of the ministers of Stirling, in connexion with the Establishment.

excited by this declaration, Mr. Innes, who had been requested to make the proposal, proceeded to state, that Mr. Haldane had conceived a plan of establishing a mission in India; that he wished for the co-operation of a few friends in the undertaking; that Mr. Bogue, of Gosport, and himself, had already consented; that they had agreed to propose the scheme to me also; that my consent would make up a sufficient number of primary associates; and that if I thought proper to give it, Mr. Haldane would sell the estate of Airthrey, and devote the price of it to defray the expense of the mission, as well as his own life, to assist in its operations. The scheme was noble. To a mind warmed as mine was by missionary zeal, it would have seemed sacrilege to have stood for a moment in the way of its execution. I consented immediately; immediately was my consent accepted; and thus originated my first connexion with Mr. Haldane."

I am unable to affix to the preceding paragraph, the precise date of the circumstance which it describes; but it must have happened in the latter part of 1796, as in November of that year my father went to London, along with one or more of those with whom he had thus become associated, for the purpose of soliciting from the East India Company, permission for them to go as preachers of the Gospel to Bengal.

To estimate aright the motives by which he was influenced in this undertaking, it should be remembered, that he had, twice before, refused to exchange

the situation he occupied in Lady Glenorchy's Chapel, for the comfortable settlement of a parish. And the second occasion of his giving such refusal, namely, his rejection of the living of Cambusnethan, had occurred but just before he consented to go to India. His attachment to his people, also, was fully equalled by their affection for him; and with his colleague, he continued to be on terms of unbroken cordiality and confidence. The following letter was forwarded to him, immediately after his arrival in London.

"Edinburgh, Lord's-day evening, Nov. 13th, 1796.

"My Dear Sir,—

"At a meeting of the Trustees and Session of Lady Glenorchy's Chapel, held this afternoon after Divine worship, agreeable to the authority you gave me, I informed the Trustees and Elders of your design of going to the East Indies, if Providence should open a way for you, to proclaim the Gospel of the blessed God to the heathen.

"By their direction I now write to you, and in their name and presence, to assure you, that they are deeply impressed with a sense of the importance and magnanimity of your general design; and highly approve of your truly apostolical zeal, in the service of your great Lord, which has led you to be willing, if called to it, (or rather to offer yourself,) to sacrifice circumstances of respectability and comfort at home, that in the face of suffering, you may be the instrument of saving perishing men abroad.

"However, as others may, they suppose, be found sufficiently qualified for the work, against whom like objections do not lie, they are not united in opinion that it is your duty, even in order to carry the Gospel to the heathen, to give up a place for

which you seemed to be trained and planted, by the peculiar hand of Providence; a place where you have, and where, they have reason to believe, you may yet be long useful. They trust, therefore, you will reconsider this matter, and that you will let these circumstances have their due and just weight in your mind; and that you will not proceed to decide, to resign your pastoral office, without the most deliberate and full conviction, that you are called to it of God. Should that be the case, they have no more to say, than 'let the will of God be done.'

"At the same time, as they understand the matter is not fixed, and that it is probable that such obstacles may arise, as may entirely frustrate it, in order that you may not misunderstand them, they do assure you, your return, whether it be temporary or permanent, will be most acceptable to them and the congregation; and should the great Head of the church appoint your continuance with them, this event will still more endear you to them, and strongly confirm that affection and esteem for you, which never have been small.

"Their prayers are sincere and fervent, that you may be directed by the Father of lights himself, to tread in the path he has chosen for you, and that you may be strengthened by him to do his will. To God, and the word of his grace, they commend you, and with him they leave you.

"Subscribed in the name, presence, and by appointment of the Trustees and Session.

"T. S. Jones, Minister."

While it is manifest, that nothing but a strong sense of duty would have induced my father to break such a connexion, as that denoted by this letter; yet the division of opinion to which it alludes, as to the propriety of the step he was taking, materially increased the pain by which that step was attended.

There were others too, who, in the height of their astonishment at so novel an undertaking, expressed themselves in language far less agreeable or kind. One of his oldest and most sincerely attached friends in Edinburgh, scrupled not to say, that "he seemed to be in a delirium—he was missionary mad." In London, also, he met with many to censure, as well as to encourage the design. Among the former class was Mr. Newton, to whom, as much as to any man then living, he was disposed to look up with affection and deference. And by Mr. Newton's opinion, as he well knew, not a few would be powerfully influenced.

He was not, however, without strong encouragement. The opportunity especially of either commencing, or confirming a fraternal friendship with Dr. Bogue, must have been in no small degree instrumental in fanning his missionary zeal. Whether Dr. B. repaired to the metropolis, to meet his intended companions, does not appear. My father at least paid him a visit at Gosport, where he had then for some time been settled. It will presently be seen, how efficiently he employed his pen on behalf of the projected mission; and, independently of this, the conversation of the man with whom had originated the scheme of the London Missionary Society, could not fail to have the most stirring and strengthening influence, on a mind already so susceptible of impressions on the subject, as that of my father.

The time occupied, in connexion with the object which they had in view, as well as the result of their

application to the East India Directors, is thus described in a subsequent statement by the associated Missionaries.

"In the month of December, we presented a letter to the Court of Directors, stating fully our views, and requesting permission to preach the Gospel to their subjects; and in about three weeks after, we received an answer, declining our request. We intended immediately to have applied to them again; but as we understood the election for new Directors was to come on in April, we resolved to wait till after it took place."

It was not, however, necessary, that for this purpose they should remain in London. My father, therefore, before the close of December, returned to his pastoral duties at home. In the supplement to the Missionary Magazine, published during the same month, there appeared, "An Inquiry, whether the People of Great Britain have not contracted much guilt, in neglecting to send the Gospel to Bengal." It was written by Dr. Bogue; and besides bearing all the marks of his judicious and discriminating mind, it is interesting, as a specimen of the reasoning found to be suitable in those times, when the subject of missions was but just beginning to excite the attention it deserved. He thus introduces the subject:—

"One great cause of men's continuing in the practice of iniquity, and especially in the omission of important duties, is *want of consideration*. To observe how far, not only wicked men, but even true Christians, may be carried by its influence, is matter of just surprise. For a long course of years they may be reposing in easy slumbers, while the voice of God calls them to active exertions, but in vain. At length, being roused from

their sleep, and prevailed on to examine their conduct, they are astonished to find that they could possibly have acted in a manner so contrary to the injunctions, as well as to the spirit of the Gospel.

"To no subject more properly than that which is now before us, could this remark be ever applied. We were ready to think that we did not live in the habitual neglect of any duty; and we conceived, that our knowledge embraced every branch of the Divine commands. But here an inquiry is instituted, which insinuates an accusation of guilt, for past neglect, and of aggravated criminality in future, if we defer the performance of a duty, which is said to be at once plain and important. Let Christian attention examine the subject with care; let Christian impartiality decide, whether the charge be proved; and Christian benevolence sit as umpire in the court."

After giving from Scripture the answer, as to the state of the heathen in general, he remarks :—

"As Bengal has been upwards of thirty years under the dominion of Britain, the miserable condition of its inhabitants ought, long ere now, to have excited the compassion of Christians in this land. But, alas! a whole generation, consisting of more than twelve millions of precious souls, (a population superior to that of both England and Scotland,) have been permitted to spend their days in pagan idolatry, and to pass into an awful eternity, and we know not that, to the present hour, a single convert has been made to the faith of Christ!

"Since the natives of Bengal became our fellow-subjects, a whole generation of ministers and professors of Christianity in Britain has passed away. All their days, till they went down to their grave, they were offering the most fervent supplications, that the pagan nations might be brought to the knowledge of the Gospel. But what active steps, to give consistency to their

prayers, (and many it was in the power of their hands to take,) can either Hindoos in Bengal, or Christians in Britain, bear witness that they took ?

"During the same space of time, tens of thousands of the children of this world sighed for the treasures of India: but they rested not in wishes. They sought the qualifications necessary for lucrative offices: they crossed the mighty ocean; they explored with diligence the sources of wealth; and thousands have returned home, loaded with the riches of the East. They acted consistently: upon their principles, they were wise. Nay, have they not in this instance, as well as in many others, shown themselves wiser in their generation than the children of light? How justly may the determined courses and conduct of worldly men, put the professors of Christianity to the blush! But if it was *inconsistency* in our fathers, who, in a great measure, overlooked the subject, may there not be reason to fear, that it will be *hypocrisy* in us, if, after the loud calls we have had to duty, we act not according to our prayers ?"

The "Inquiry," pursued in the same strain, and at considerable length, is closed by an appeal specially addressed to Christian ministers, and pointing out their peculiar responsibility in the matter.

The succeeding number of the Magazine, namely that for January, 1797, contains two more articles on the same subject, and by the same able pen. The first, which is entitled "The Peculiar Advantages of Bengal, as a Field for Missions from Great Britain," is placed at the beginning, with a notice from the editor, requesting the particular attention of his readers to its contents. The other communication is inscribed "To a Friend," and if not immediately

addressed to the editor himself, is yet manifestly intended as an answer to objections made by Mr. Newton and many others, on the ground of his already occupying an important sphere of usefulness. The subject of the article is, "The Warrant of a Minister of the Gospel to become a Missionary." The closing remarks, on opposition by Christian parents, to the proposal of their sons becoming missionaries, are well worthy of perusal. He says :—

"As to the conduct of Christian parents, who would dissuade their son from going to the heathen, it appears to me more reprehensible than I dare use words fully to represent. It is offering up the heathen a sacrifice, to the gratification of their own fond affection for a child. Is there nothing of idolatry in this? Will not the jealousy of the Most High be kindled against them? Will they not have reason to fear the rebukes of Providence, or of the Spirit, for contending with Christ, and seeking to keep back his minister from preaching the Gospel to the heathen? If they should say, 'Others may go, though our son do not,' the answer is plain—their son has the call given him, in that particular instance; and, if they prevent him from complying with it, they render difficult the execution of a plan, which may be the means of salvation to thousands and tens of thousands. But, oh! what disciples of Jesus would, for the sake of the pleasure of a small share of a son's society, for a very few years at most, have such a thing to answer for at the tribunal of Jesus Christ! Surely Christian parents should display a different temper; and, carrying their human affections, like another Isaac, at the command of God, should willingly sacrifice them on the altar of the love of Christ. Their language should be, 'Go, my son, and the blessing of God Almighty go with thee: go and labour, that Christ may have the heathen

for his inheritance, and the uttermost parts of the earth for his possession. We rejoice we have a son, whose heart the Lord hath inclined to this arduous service; and we esteem it a greater honour that he should be thus employed, than that he should be called to fill a throne. The loss of his bodily presence God can easily supply, by the consolations of his Spirit, which are neither few nor small. And, as the time is short, after a few years of separation, we shall meet in heaven, to spend an eternity together, in affection, joy, and praise.'—If this be the language of duty, parents should dread the thought of using any other. Shall our Lord's reproach to professors of religion always be applicable, that 'the children of this world are wiser, in their generation, than the children of light?' The men of the world submit to the absence of their children in India for many years, that they may return in affluence, and live in splendour; and shall Christian parents say, 'We cannot bear the idea of our son's departure from us, although he goes to promote the eternal salvation of precious souls, to lay up for himself treasures above, and to secure one of the brightest crowns of glory in heaven?'"

In the next month, (February, 1797,) my father was called to a duty, which, though not in itself belonging to the history of the projected mission to Bengal, was yet rendered doubly interesting and important, by his well-known connexion with that mission. In addition to the Prayer-meetings already mentioned,* the Edinburgh Missionary Society had

* In this same month, another class of prayer-meetings in Edinburgh, took their rise from the state of public affairs, the country being not only involved in the evils of foreign warfare, but threatened with immediate invasion. These meetings were for some time held weekly in Lady Glenorchy's Chapel, as well as several other

quarterly sermons delivered on behalf of their great object; the fourth occasion of this kind had now arrived, and their Secretary was the preacher appointed. The place was the scene of his ordinary labours, Lady Glenorchy's Chapel; the subject, Rom.

places connected with the Established Church. The following notices have reference to two of these services, which were found to be exceedingly advantageous as a means of grace. "Thursday, March 2nd, Mr. Ewing began with the 20th Psalm, read Gen. xviii. from the 16th verse, commented on the wonderful condescension of God, and the earnest, persevering boldness of Abraham in interceding for Sodom and Gomorrah—from that, noticed our own situation, the awful danger in which wicked men are involved, the honour and safety of the Lord's people, and their great encouragement to join (as it were) the glorious Head of the church, in making intercession for their fellow-creatures. He then prayed with much fervour and suitableness," &c. "October 5th, Mr. Ewing read the 27th Psalm. In speaking from it, he noticed how advantageous it is, to consider the character and conduct of eminent men, especially in times of trial, and when their situation, in any measure, resembled our own. No life could afford more instruction and example, than that of the psalmist David. He then reviewed the expressions of his faith, devotion, and confidence in this particular psalm; his earnest prayers to God, and reliance upon him, in the time of trouble; his decided choice of the consolations of religion above all other; his encouraging others from his own happy experience; and his repeated exhortations to them also to wait upon the Lord. Mr. E. made excellent practical application of this Scripture, with reference to our state, as a nation involved in war and calamity, and as individual professors of the Gospel of Christ—exciting us to place unshaken confidence in the Rock of our salvation, and not to fear them who could only kill the body—to cast our burden upon the Lord, and to wait upon him with increasing faith, and comfort, and joy. His prayers were fervent and highly suitable."

x. 11, to the end of the chapter; and the title of the discourse, as afterwards published, "A Defence of Missions from Christian Societies, to the Heathen World." It was the first of his sermons committed to the press; and, perhaps, no subsequent production of his pen exhibited greater talent, or placed in a stronger light the claims of missions, than the one now named. It is difficult to give any extracts without weakening their force. One or two, however, will be found in the Appendix,* which are obviously characteristic of the preacher's peculiar circumstances at the time. From the following passage, it may be inferred, that while some were opposed to the missionary effort contemplated by himself and his companions; there were others who upbraided them for asking permission of any human authority whatever.†

"When opposition is made to the progress of the Gospel, the people of Christ, to whom it is certainly a common cause, should unite in using all lawful means in their power, to overcome that opposition. Some wildly suppose, that because the command of Christ gives his ministers a sufficient right to go into all the world, therefore, when they want to go into any country, they should not ask leave of men, although the existing powers in that country, prohibit all entrance into it, without their consent. This extraordinary reasoning is sometimes used, with great

* See Appendix C.

† Several passages also have a manifest allusion to some of the anti-missionary doctrines, broached at the recent meeting of the General Assembly, to which reference has been made.

appearance of seriousness, by zealous professors of religion, as an apology for their declining to assist in the prosecution of schemes, which are confessedly calculated to promote the knowledge of the truth. Have these men forgotten, that existing powers are ordained of God? or will they affirm, that, when these powers oppose themselves, Christians, without using the means, must immediately expect a miracle in their behalf, or think themselves warranted in abandoning their purposes of benevolence? Will they make this assertion, in reference even to powers which, by their very constitution, are accessible, and capable of being influenced, in a variety of honest ways—by private application, for instance, by petition, by expostulation, and remonstrance? Will they say, that the command of God to the Israelites to worship him in the wilderness, which certainly gave them a right to go there, was inconsistent with his command to Moses and Aaron, to ask leave of Pharaoh? Or will they condemn Paul for using his rights as a Roman citizen, and appealing to Cæsar, although he was under the protection of God? The obvious truth is, if men be willing to see it, that Christians, as well as other men, should act like rational creatures, according to the circumstances in which they are placed. If, under pretence of obeying God, they despise the use of lawful means which Providence may have put in their power, it is right, that their folly should be corrected by disappointment and disgrace. And when others, who are cautious enough in their own concerns, urge them, by such arguments, to expose the cause of Christ to ridicule, there is reason to fear, that those persons are giving advice to their neighbours, which they would be very sorry to take to themselves, and are willing rather to sacrifice at once their brethren and their Master, than to forfeit their beloved ease and worldly reputation.

"That the consent of men in authority is, in some cases, necessary to the success of the schemes which missionaries propose, many will allow, who, at the same time, object to the use of the

means, by which alone that consent is ever likely to be obtained. They are afraid of offending the rulers; and they tell us, it is not enough that means be lawful, they must also be expedient. It would be well, if these men would consider, that the Apostle's distinction between lawful and expedient, applies to Christian liberty, not to positive Christian obedience. Paul thought it lawful enough for him to eat meat, whether others had offered it to idols or not; but he was not bound to do so. Here, therefore, he had respect to probable consequences; and on account of the superstition of the idolaters, which might thereby have been encouraged, as well as the weakness of some brethren, who might thereby have been offended, he thought it neither expedient nor edifying, to use his Christian liberty in a matter which was in itself perfectly indifferent. But would he have set up any distinction between lawfulness and expediency, where the thing lawful was a thing commanded? Would he have either abandoned or delayed the attempt to convert the Gentiles, on account of the manifest and great inexpediency, that is, inconvenience, of hurting his prejudiced brethren, offending both Jewish and Gentile rulers and people, and thus forfeiting the influence, the ease, and the safety, as well as dividing the sentiments of his friends with whom he was accustomed to act? Would he have scrupled to withstand Peter to the face, because he was to be blamed, on account of the inconvenience of hurting a brother's feelings, disturbing the tranquillity of the church, and losing the general good-will of its members? No; in such cases he would have said, not merely, It is lawful to me, but, It is my duty, to obey God, rather than to please men, even prejudiced or blame-worthy brethren; and as to our apparent unanimity, which cannot bear to be tried, or our influence as a body among worldly men, if these things be a bar to individual obedience, the sooner they perish, so much the better. Were Christians to act upon the principles of Paul, they would not be guilty of so many sins of omission. They would not be,

as they often are, the greatest discouragements which some of their brethren meet with in the path of duty. They would not think themselves warranted to stand aloof from a good cause, as if they watched for the halting of those who were embarked in it. They would not fear where no fear is, and then, like Jonah, think they did well to be angry, because their evil forebodings were not fulfilled. 'The fear of man bringeth a snare: but whoso putteth his trust in the Lord, shall be safe.'—Prov. xxix. 25.

"One thing is evident, that if Christians will not exert themselves with those that are in authority in behalf of the Gospel, it will be very extraordinary indeed, if ever they present, or join in presenting, addresses or petitions on any other subject. After refusing to apply for permission to have the Gospel preached in foreign parts, they will never, surely, have the effrontery to apply for the settlement of churches at home in favour of a particular candidate, and far less for the making of roads in the county. It will even be unworthy of them, officiously to come forward with a declaration of their sentiments as to worldly things on any occasion, merely because they know beforehand, that such declaration will be acceptable. To speak only when we can curry favour, argues a servile spirit, which is by no means consistent with the faithfulness of integrity.

"The opposition which is made to the propagation of the Gospel, is permitted of God for the most important purposes. Perhaps he may design to expose the hollow pretensions of regard, which worldly men sometimes make for the name of Christianity, by allowing them to resist the means of making its genuine doctrines more extensively known. He may design to excite Christians to a greater concern for the heathen, and to try professors, whether they will stand forth boldly on the side of Jesus Christ, or whether they will sneak under the wings of the world. He may design to fit his preachers for their work, by exercising their faith, patience, and diligence in prayer and in

the use of means; by teaching them to endure hardness as good soldiers of Jesus Christ; and, after all, showing them that their success in surmounting difficulties, is owing entirely to himself. In one of his severest trials, Paul was deserted even by his fellow-Christians; but the Lord supported him, and made the issue favourable to the spread of the Gospel. 'At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.'—2 Tim. iv. 16, 17. This experience, though, no doubt, bitter for the time, wrought in the apostle that hope which maketh not ashamed. 'And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.'—ver. 18."

That such objections as those above replied to, were actually made against the proceedings of Mr. Haldane and his coadjutors, is proved by an article shortly afterwards inserted in the Missionary Magazine, entitled "Plan of the Missions to Bengal," and signed by "the intended missionaries to Bengal." It contains the following sentences:—

"It is next said, Why do they not go out as the apostles did, and not ask leave of any one? To this it may be replied, That the British settlements in India are in a state different, with respect to the admission of strangers, from any country in the world which we ever heard of. The India Company have received a charter, giving them full power to prevent any persons from Britain entering their territories, and to send any one out of them whenever they choose. In this case, leave from them

becomes absolutely necessary, unless we are to say, that means are to be entirely neglected, when we wish to accomplish our end; which is absurd. It would be contrary, then, to common sense, to attempt to go out without leave. We should run the risk, nay, almost have the certainty before us, of being immediately sent home again, after losing much time, incurring a great expense, and throwing those who are ministers amongst us out of their present stations of usefulness, to no purpose. It has been said, the two Baptist missionaries got out without leave. They did so; being so few in number, they were not taken notice of; and their being settled in a commercial employment, perhaps prevents their being sent home at present. Besides, without leave, we could not go out in any of the Company's ships; and were we to go out in other ships, which carry on an illicit trade under foreign colours, it would give a just and strong handle against us. The door should also be opened, that there may afterwards be no objection to sending out supplies of labourers when needed. And, last of all, if with so large a company (probably above thirty persons*) we should go out in an irregular or illegal manner, even though so strong a step as sending us home were not taken; yet if we were confined to one spot, not favourable for our operations, we should probably find it most eligible to leave the country, from being so cramped in our endeavours, as not to be in a situation to be able to do any good."

One important advantage accrued from the delay, occasioned by waiting for the election of new directors of the East India Company. I allude to the extended publicity given to the scheme of the mission;

* Besides the original *four*, others had by this time agreed to go, some of whom were married persons.

and the great accession, in numbers and in influence, to those who united in supporting a second petition on its behalf. This will be made apparent by the following statement, presented to the readers of the Missionary Magazine, in the following July:—

"We are happy to be able to state to the numerous friends of the Bengal Mission, the situation in which that business at present stands. We formerly mentioned, that an application had been made to the Directors of the East India Company, by those persons who wished to embark in it, and that it had been unsuccessful. They, however, *considered it their duty to persevere*, and were by no means discouraged at the refusal. In the month of May, the intended missionaries presented a memorial to every individual Director, and also to many of the leading proprietors, stating very fully their plans and intentions; and, about three weeks after, gave in a petition to the Court, supported by letters from many hundreds of clergymen and ministers of England, Scotland, and Ireland, earnestly urging their compliance with the request made them, and entreating them to allow the Gospel to be preached to their poor heathen subjects, from every consideration of duty, humanity, consistency, and propriety. The petition and letters were received, and we have since learned from the Directors themselves, that as the admission of the Christian religion into the British territories in India involves very important consequences to both countries, they

are to give it that serious attention and deliberation, which they have been pleased to say it deserves."*

In connexion with the above, I cannot withhold from the reader, the following ingenuous statement, from the pen of the Rev. Archibald Bonar, already named. It is part of "A Letter to a Lady of Fortune, in Vindication of the Edinburgh Missionary Society," inserted in one of the numbers of the Magazine for that year:—

"By your acquaintance and connexion with those who are unfriendly to missions, you have been led into some mistakes concerning our Society, which I wish to remove. You say, we are unfriendly to the present administration, because we harbour members of republican sentiments, and even exert our most strenuous endeavours to send them as missionaries to Bengal, with the view of alienating the minds of the inhabitants there, against the government of this country. Here, dear Madam, you labour under a two-fold injurious mistake, both as to the nature of the intended mission to Bengal, and its connexion with the Missionary Society of Edinburgh. Our Society never advised that Mission to Bengal, and seem decidedly against employing any part of their funds for the purpose of promoting it. If any of our members have such a scheme in view, they, as individuals, take upon themselves the whole labour, and odium, and expense, of accomplishing so arduous a measure.

"As to my own opinion of the Bengal Mission, I frankly own it is now very different from what it was when first proposed. I then considered it as inexpedient and chimerical; but

* The Memorial above referred to, in Appendix D. From Appendix E it will be seen, that there still continued to be much misapprehension, if not wilful misrepresentation, of the design.

by attending to the apologies for the design, which have been laid before the public, and to other sources of information, I am now led to admire it, as one of the noblest and most disinterested attempts of Christian benevolence. That men of liberal education, and independent fortunes, should sacrifice all the comforts of domestic repose, all the honours of station, all the delights of extensive society, and all the advantages of peaceful residence in this envied land, in order to dwell amongst a people of strange language; to travel through distant unknown regions, in the humiliating character of teachers, preachers, and missionaries, with no other hope or desire, but that of winning souls to the Saviour; this is an effort of independent benevolent zeal, so uncommon, so apostolic, and so divine, that it excites in the mind emotions of rapturous admiration. I am persuaded, that you will readily concur with me in thinking favourably of the scheme, if you will take the trouble to inform yourself of the local situation of Bengal, the number and genius of its inhabitants, their growing attachment to European customs, and their disposition to receive information from European instructors. When united with these favourable circumstances, I consider the abilities, the information, the respectable character, and the unfeigned piety, of the proposed missionaries, I hesitate not to say, that, for all the treasures of India, I would not be the presumptuous man, or ill-fated minister of state, who would lay any embargo on a measure so disinterested, and so necessary."

In the month of September, my father, in an official capacity, was again engaged in a public service, rendered doubly interesting by his own peculiar circumstances. The account of it, given by himself in the Magazine, is as follows:—

"On Friday, the 22nd of September, the Edinburgh Missionary Society held an extraordinary public meeting, in Mr.

Peddie's Meeting-house, Bristo Street, for the purpose of solemnly setting apart Messrs. Henry Brunton and Peter Greig to the office of catechist missionaries among the heathen. Mr. Hall, of the Meeting in Rose Street, began the work of the day, by preaching from Phil. iii. 8. 'Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.' After sermon, he intimated the meeting of the Society, which Dr. Johnstone, of North Leith, the Vice-president, constituted by prayer. Mr. Ewing, the Secretary, introduced the appropriate business of the day, by reading an abstract of the minutes of the Society respecting it; and then, calling upon Messrs. Brunton and Greig, gave them an address, upon the nature of their work, and their appointment to it by the Society; in token of which, he presented each of them with a Bible. Mr. Peddie then prayed, and concluded the service.

"The audience was numerous, attentive, and many of them deeply affected, by the importance of the occasion which had brought them together. The collection amounted to about £64. The sermon and address will probably be printed. Messrs. Brunton and Greig are the first missionaries from the Edinburgh Missionary Society. They form part of a conjunct mission to the Foulah country in Africa, which is to consist of six persons, of whom two are furnished by each of the Societies of London, Glasgow, and Edinburgh."

If the Sermon and Address were published, I have never seen them in print. At all events, it cannot be otherwise than acceptable to the reader, to have the notes of the latter inserted, imperfect though they are, from the manuscript of the speaker himself:—

"My Dear Friends,—Although we already have all received many very excellent and seasonable instructions, I cannot deny

myself so great an honour, as that of addressing you on this most interesting and solemn occasion. It is new to all of us, and beyond conception important. In the wonderful course of Divine Providence, you are about to go far hence to the Gentiles, with a view to make known to them the unsearchable riches of Jesus Christ. Who knows whether thousands of souls, perishing at present for lack of knowledge, but ordained of God unto eternal life, may not be, at this moment, waiting your arrival on a distant shore, that the everlasting purposes of grace may be fulfilled respecting them! What an elevating thought is this! and yet, like most other great things, it is not unconnected with causes of pain. You may never again see your native country. We may never again see your faces in the flesh. Even now, some of your friends may be taking their last eager look. When the benevolent schemes of Christianity thus interfere with all the feelings of local and personal attachment, and when the crisis of actual attempt draws near, the consequence naturally is, (as my own heart can at this moment testify,) a struggle, at least for the time, too severe for unassisted humanity to sustain.

"But, surely, it is not for nothing that our Master has honoured you, nobly to stand forward in his cause. Much do you owe to him, and he is now about to add to your obligations. I trust that he hath made you chosen vessels unto himself, to bear his name before the Gentiles; and that he will ever give you such a sense of the importance and dignity of your work, as shall reconcile your minds to every kind and degree of suffering. What though you become a gazing-stock to the world? What though you experience their contempt, their reproach, their persecution, and all the effects of their bitterest enmity? 'Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding

glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.'—Matt. v. 10, 11. 'They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens, and caves of the earth.'—Heb. xi. 37, 38. 'Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.'—Heb. xii. 1—3. 'If the world hate you,' said Jesus, 'ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.'—John xv. 18—21.

"Your great undertaking may expose you to a variety of peculiar hardships. You have to traverse a wide extent both of sea and land. You have to experience change of climate. You have to introduce yourselves to people of a different colour, whose language you do not, at present, understand, whose state is barbarous, and whose manners are dreadfully vitiated by the intercourse they have hitherto had with Europeans. Among them you will have to contend with gross ignorance, obstinate prejudice, childish levity, violent passion, deep-rooted habits of

intemperance and superstition. Hope deferred will make your hearts sick. Endless disappointments will harass your patience. In short, you may be troubled on every side : without, fightings ; within, fears. And all this, at a distance from friends, while you are unsettled as to residence, hardly bestead as to accommodations, and constantly liable to frequent, sudden, and cruel reverses of situation. Like the great Apostle of the Gentiles, you may be 'in journeyings often, in perils of waters, in perils of robbers, in perils by your own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.'—2 Cor. xi. 26, 27. What then? if you must meet with apostolic trials, look up to God for apostolic magnanimity. 'And now behold,' said Paul, 'I go bound in the spirit unto Jerusalem, not knowing the things which shall befall me there; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.'—Acts xx. 22—24. 'What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.'—Acts xxi. 13.

"Think what the Lord Jesus, our blessed Saviour, deserves. How generously did he undertake an arduous and painful mission, that we might be redeemed from sin and wrath! When sacrifice and offering were not desired, then said he, 'Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God.'— Psalm xl. 7. 'He came down from heaven, not to do his own will, but the will of him that sent him.'—John vi. 38. 'He came not to be ministered unto, but to minister, and to give his life a ransom for

many.'—Matt. xx. 28. 'He came to seek and to save that which was lost;' and, in doing so, besides his inconceivable agony in the garden, and his bitter mysterious cry upon the cross, he lived a whole life upon earth of complicated hardship. 'The foxes had holes, and the birds of the air had nests, but the Son of man had not where to lay his head.'—Matt. viii. 20. 'Himself took our infirmities, and bare our sicknesses.'—Matt. viii. 17. While they ascribed his miracles to the devil, and endeavoured to ensnare him in his talk, he went about doing good, and at last, God commended his love towards us, in that while we were yet sinners Christ died for us. Shall not the love of Christ constrain us, while we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again?

"Animated, then, by such considerations, receive with gratitude and joy these tokens of your appointment, with which, in the name of your Christian brethren of the Edinburgh Missionary Society, I now present you. With the contents of that sacred book, now in your hands, we know you to be well acquainted. But we beseech you to abound more and more. Suffer the word of exhortation," &c. &c.

From the sentiments here expressed it is abundantly evident, that there was nothing of stoicism in my father's determination to be a foreign missionary. This address must have been a reproving answer, to some who had most absurdly asked, with reference to himself, and his associates in the intended mission, "Are they discontented at home?" The charge implied in this question is, however, yet more distinctly refuted in the paper signed by themselves, part

of which has been quoted already. In that document they remark:—

"As to the insinuation, that we are discontented at home, it will not bear examination. What can we hope for in India, that we have not here? not, surely, to make money;* we at present enjoy largely the comforts of life, from a kind Providence; and, besides, are resolved to enter into no kind of commerce abroad: or, is it so desirable to go into voluntary and perpetual exile, from our country and friends? to exchange the government of Britain, for the government of Bengal? to go to a people of strange colour, customs and language, far inferior to those whom we leave? to encounter, with our families, the diseases of a tropical climate? and, at our time of life, to go again to school, and submit to the drudgery of learning the different languages, which will be necessary before we can even enter upon our office? Whoever can believe that discontent carries us to India, we will venture to say, has never seriously considered the matter for a moment."

The above clearly shows, that while they were actuated by motives the most purely disinterested,

* The above expression, in which all the intended missionaries united, is worthy of special notice. It militates nothing against the supposition, that the projector of the mission had given full consideration to the subject, and made every reasonable provision for the probable contingencies, by which one or more of their number might be obliged to return home. It decidedly, however, precludes the idea, that any of them were to be *enriched*, or to have their worldly circumstances *improved*, by their connexion with the scheme. Such an idea may appear too preposterous to require refutation. Yet some readers are aware that the remark, in this place, is not uncalled for. With reference to my father, the fact, I believe, was, that he had such

they were not blind to the sacrifices which they were about to make. If it be objected, that in my father's case the decision had been too hastily made, to allow of his deliberately reckoning its cost, it can be shown, that he frankly acknowledged undue precipitancy in the matter. In his own account of the circumstances, from which extracts have already been given, he says, "Often have my friends charged me with rashness, in so suddenly forming a connexion of so important a nature. To this charge I am willing to plead guilty. Unquestionably I was guilty of imprudence in the extreme. All that I can say is, I was a young man, and acted in the integrity, or, at least, in the simplicity of my heart."

At the same time, it must be considered, that he had abundance of time for consideration afterwards. The lapse of many months not only afforded him opportunity to weigh every circumstance of the case; but prolonged also his conflict with the reiterated attempts to dissuade him from his purpose, made by those who, as he says above, "charged him with rashness." Yet he was also able to say, (and the assertion, solemnly made in print, was as solemnly repeated on various occasions privately,) "I did not abandon the design, till after the India Company had

entire confidence in Mr. Haldane's generosity, as well as foresight, as neither to ask nor expect any special stipulation of a pecuniary kind, beyond his general promise to defray the expenses of the mission.

refused us permission to go, and after all our endeavours to induce them to alter their resolution, appeared to me to be vain."

At what precise date the matter was finally thus decided, I cannot ascertain;—not prior to the end of November, 1797. I am inclined to think, not until the spring of 1798. Be it so or not, however, the Directors inflexibly adhered to their original determination, that in the region over which they bore sway, the reign of idolatry should not be disturbed by Protestant missionaries. It is scarcely necessary to enter into any explanation of the motives by which they were actuated, in a prohibition so inconsistent with the name of Christianity. The name, undoubtedly, was all of Christianity that belonged to the great majority of them, as individuals. Too many of them, it is to be feared, had reason to hate that light, which, had it shone into some of the "dark places of the earth," would also have reproved their own deeds. And as an incorporated company, their policy is now perfectly understood, (a policy, alas! not entirely abandoned even to this day,) by which they have been led not merely to preserve, but also to sanction, the practices of heathenism in India.

We must rejoice, however, in the marvellous change of measures which they did at length adopt—a change which all the then disappointed missionaries lived to see; and one by means of which, a far greater number of devoted men have been permitted to labour successfully, in the field which they in vain endea-

voured even to enter. We are constrained in this to own the power of Him, who "maketh the wrath of man to praise him;" his providence never being inadequate to perform, what his truth and grace have designed.

At the same time, it is delightful to believe, that the very different aspect in which missions to the heathen are now regarded, by the wealthy and the powerful in general, is to be traced, in a great measure, to the *influence of missionary operations themselves.* The results of these have fully justified the professions and principles, on which they were undertaken. These results have been such, as to overthrow every plausible argument that could be urged against them. And not only so—the real friends of missions, the enlightened and Christian portion of the community, have acquired and employed in their defence, a voice too powerful to be disregarded.

In this favourable stage of affairs, however, let us not forget the honour due to those who gave themselves to the cause, in its despised and infant state. And though not permitted to do all that was in their heart, they certainly contributed, in no inconsiderable degree, toward that very change in public opinion, which has just been referred to. There were circles, we may believe, in which their proposal excited more of attention and inquiry, than even the more public proceedings of missionary societies; while the example thus presented, could not fail to originate "great searchings of heart" among some, who had

hitherto considered themselves altogether exempt from personal responsibility in the matter.

For the sake of connexion, the present chapter has been confined to subjects relating only to foreign missions. Important progress, however, had during the same period been making in other things closely connected, as well with my father's history, as with the origin of missions at home. To these, therefore, our attention must now be directed.

CHAPTER IV.

MISTAKES RESPECTING THE STATE OF RELIGION IN SCOTLAND—SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE—EFFECT OF EFFORTS FOR THE CONVERSION OF THE HEATHEN, IN LEADING TO THE CONSIDERATION OF SPIRITUAL DESTITUTION AT HOME—CHARACTER AND INFLUENCE OF MISSIONARY MAGAZINE—SKETCH OF HOME MISSIONARY PROCEEDINGS IN SCOTLAND—LAY-PREACHING DISCUSSED—EDINBURGH GRATIS SABBATH-SCHOOL SOCIETY—ITS FIRST ANNUAL SERMON—IMPRESSIONS PRODUCED BY IT—FORMATION OF SOCIETY FOR PROPAGATING THE GOSPEL AT HOME—FURTHER ITINERANCIES—A SERIOUS ACCIDENT—OPENING OF THE CIRCUS AT EDINBURGH FOR PREACHING—INTERCOURSE WITH ROWLAND HILL AND OTHERS—STATEMENTS OF OPINIONS IN THE MISSIONARY MAGAZINE—PROPOSAL OF TABERNACLES—FEELINGS IN THE PROSPECT OF LEAVING LADY GLENORCHY'S CHAPEL—VISIT TO GLASGOW—THANKSGIVING SERMON—LEAVING CHURCH OF SCOTLAND—REFLECTIONS.

1797, 1798.

THE commencement of the Missionary Magazine has already been noticed. I must again advert to it, not merely on account of my father's close connexion with it, but as being itself one of the first links in a chain of agency, which God was pleased to employ for the accomplishment of a great work in Scotland.

For the real state of religion, then prevailing in that part of the kingdom, I would again refer the reader to Appendix A. Few, I presume, who read these pages, require evidence to convince them that the

picture is correct. Yet it is not unworthy of observation, that the period there referred to, is the very one which has furnished to the poet and the moralist, so many themes for their eulogies of "religious Scotland." And some few there were, even till very recently, who looked back on those days of sober formalism, with fond and wistful regret. It needs, however, only a slight acquaintance with human nature, or with the spiritual character of Christianity, to discover that such lamentations, and such praises, were alike unfounded. Correct instruction in systematic theology, is perfectly compatible with the cherishing of practical errors which are fatal; the zealous advocacy of doctrines the most humbling, or, at least, a love of argument in their defence, may consist with the most determined opposition to those doctrines, if brought to bear on the conscience, with personal application; the form of godliness may serve to fortify the heart against its power; nay, the more rigid the form, when apart from the spirit of the Gospel, its genuine influence (especially on the young) is to aggravate the enmity of the carnal mind, preparing it, if the restraining force of circumstances be removed, to run only the more eagerly into an opposite extreme.

But, after all, it was only in the more favoured portions of the country, that appearances were such as to mislead even a superficial observer. The externally strict observance of the Sabbath; the universal attendance on public worship; the general practice of

family devotion and instruction; the reading and thinking character of the people, and the solid divinity of the books they read—all these combined to give an imposing idea of national piety. But there was a large amount of population, scattered over many and extended districts, where even such delusive appearances were wanting—where the voice of a Christian minister (whether correctly so designated or not) was never heard; where the only semblance of religion, was the lingering remnant of some ancient superstition; and where the total absence of education, seemed to preclude the hope of any prospective improvement.

For such districts, indeed, some provision had been made. The Society for Propagating Christian Knowledge,* richly endowed, and incorporated by royal charter, had long been the instrument of "planting schools in the Highlands, for instructing children in reading and writing, and in the principles of our religion." Among its teachers there were many truly Christian men, who, besides being faithful in the instruction of the young, were accustomed also to hold some kind of religious exercises, for the benefit of adults. In this way, the light of truth was maintained in places where, otherwise, it must have been totally extinguished. The society likewise employed some preachers, and circulated many copies of the

* Of this society my father was a member, and preached, in 1796, a sermon on its behalf, from Matt. xxi. 16.

Scriptures; but its operations were, confessedly, quite inadequate to meet the extensive necessities of the case.

Scotland, however, had its burning and shining lights; and these, as the reader has had opportunity to observe, were in every case the centres of a salutary influence. The true disciples of Christ were not—how could they be?—indifferent to the spiritual state of their country. They had long been in secret, or in isolated portions, lamenting over it, and entreating, "Arise, O Lord, and plead thine own cause." The great effect produced by the enterprise of foreign missions, seems to have been a conviction that they might DO somewhat more, as well as pray for the revival of God's work; together with an impression, that to examine and admit the full extent of the evil, was more the dictate of Christian faithfulness, than to "hope the best," or, in despair of rendering effectual aid, to refrain from impartial investigation.

Of this, the earlier numbers of the Missionary Magazine furnish abundant evidence. The three first volumes, independently of their intrinsic value, are well worthy of an attentive perusal, were it only for the illustration they afford of a great fact in Christian philosophy—now, indeed, familiar to every reflecting mind—that the enkindling of zeal for the conversion of pagans abroad, has, always and indissolubly, been connected with compassion and effort for the perishing at home. These volumes are pervaded by a spirit, which I know not how to characterise more justly,

than as that of *awakening*. It seems (and the remark is especially applicable to some of the clerical correspondents) as if the writers had been, by some powerful influence, aroused. They had become astonished at their former comparative apathy, alarmed at the condition of every religious denomination, and at the difficulties thence arising, in the way of every attempt for the revival of primitive Christianity. Along with that liberal supply of foreign intelligence, which had been promised, scarcely one number appeared, without the suggestion of some "Plan for spreading the Gospel at Home," or "Hints towards promoting the Gospel in Scotland," or, acknowledgments of the "Low State of Religion at Home."

Indeed, it is impossible, in the present age of periodicals without number, to estimate the importance and value of the Missionary Magazine, at the time of its first appearance. It was alike seasonable, and exactly adapted to the existing state of things in Scotland. It greatly assisted those, whose lethargic indifference as to the salvation of their countrymen, had been already disturbed; while it could not fail to reprove or to awaken others, still "tied and bound" with the chains of a selfish formality. To many, perhaps to most of its readers, it was the only vehicle of information, as to the means employed for the diffusion of evangelical truth, in England, in America, and in other parts of the world. And by thus making known a variety of plans and operations, it called forth sympathy, encouraged feeble efforts,

and directed energies, which might otherwise have been misapplied.

By the spiritually-minded of all classes and parties, it was hailed as a means of abundant grace to their own souls. In many a secluded and distant dwelling, its monthly arrival was as cold waters to the thirsty. It took its place beside the family Bible, or among the well-worn volumes of Boston, and Witherspoon, Ralph Erskine, Leighton, and Willison; and while these were none the less highly prized, it was felt (by junior readers in particular) to be of a more lively and attractive form. It opened also, to many inquiring minds, a channel of communication; enabling them most profitably to interchange their sentiments, and drawing them closely together, in the fellowship of truth.*

To one conclusion all those were brought, who regarded with attention and candour, the religious aspect of their country—namely this, that the existing and ordinary means of instruction, were totally inadequate to meet its spiritual necessities. But this uniformity of conviction produced, as might be expected, great variety of results. A conflict arose, between compassion for souls, and regard for established forms and usages. The name of innovation alarmed the timid, furnished an excuse for inaction to the lukewarm, and became a plausible ground of

* Some idea may be formed of the amount of its circulation, by mentioning, that during the first thirteen months of its existence, between 5000 and 6000 copies of each number were sold. See also Appendix F.

opposition to the bigoted ; while many who could not, with any propriety, be included under any one of these designations, were yet perplexed, or unable to act with decision. A few, however, were found, determined to hazard all consequences, in making some immediate efforts for the salvation of the perishing.

In endeavouring to give a brief and imperfect outline of these efforts, I feel that I am not departing from the proper subject of these pages. Although he was not, in the first instance, personally engaged in the more extensive of the movements referred to, the only record of them to which I have access, is that given by my father in the Magazine. This is, from time to time, accompanied by remarks, which, of themselves, form a history of the state and progress of his mind, during a very important period of his life. And it will also be seen, that by his own acknowledgment, the proceedings in question had a powerful influence, in directing his future course.

With the opening of the year 1797, he gave a plain intimation of his views, respecting a subject already referred to, as so greatly dividing the opinions of the religious public. In the Magazine for January, he says :—

"We rejoice to hear, that serious people in England are making new and vigorous exertions, to promote the interests of the Gospel at home. Some congregations are beginning to send out six or eight of their best qualified members, to converse with the poor in their neighbourhood, where the Gospel is not preached, with the view of teaching them the value of their souls, the condition they are in, and persuading them to attend

the means of grace, where the distance renders it practicable; or else to meet together, and read the Scriptures, praying with them, and for them, to the Father of mercies. By the munificence of an individual, an itinerancy also is establishing, that promises extensive usefulness. This is just what should be. Let us in Scotland speedily follow the example."

That it was done speedily, is apparent from the following paragraph, in the very next number:—

"With much pleasure we inform our readers, that an itinerancy is proposed to be established immediately in this country, for a trial of one year at least. Any two preachers of the Gospel, of approved character for piety, zeal, and abilities, who will undertake to travel through Scotland, according to a route to be given them; who will preach as often as they can get opportunity, either within or out of doors; who will make it their study to converse with the people on religious subjects, and to distribute among them religious books and pamphlets; and who will take down in writing, as they go along, their remarks on the state of religion in the different places where they shall reside, for the inspection of their constituents, and perhaps of the public; will receive every necessary assistance and encouragement. Inquiry may be made respecting this scheme, by those who may wish to engage in the execution of it, at the publishers of the Missionary Magazine."

For several successive months, nothing more is to be found in the pages of the Magazine, in reference to the itinerating scheme. In July, however, it not only appeared that the design was still kept in view; but also, that (as already remarked with reference to missions abroad) the zeal expressed for converting sin-

ners in distant parts of Scotland, had not been unmindful of those nearer home.

"That private Christians in Scotland should go forth to preach the Gospel, is a fact so entirely new, that many, even of those who have heard with pleasure of such things at a distance, may be ready to be startled at the idea of a general movement at home. We scruple not, however, to express the highest satisfaction in stating to the public, that, for some time past, the Gospel has been preached in a neighbouring village,* by some disciples of the Lord Jesus, who, like Apollos, are fervent in spirit, and have no doubt as to the obvious, general application of our Saviour's command, to 'go into all the world, and preach the Gospel to every creature.' A numerous and very attentive congregation has hitherto attended their labours in the service of the Gospel, and, we trust, not without profit. The first movers in this business are to be engaged, for some months during the summer, in an itinerancy; but preaching will be regularly continued by others in their absence. We hope that the duty of preaching the Gospel, and its obligation upon all who know it, will become the subject of serious attention and discussion among Christians in this country; and that many, who are now standing all the day idle, will heartily engage in the cause of the Lord. If all who have expressed zeal in missionary schemes, shall at the same time zealously promote itinerancies, and village-preaching, as well as Sunday-schools, it will effectually repel the objection, which has been made against missions, that they have a tendency to divert the attention of Christians from the work that should be done at home. We shall not be surprised, if some of those who have warmly urged this objection, should find themselves indebted

* Gilmerton. For more particulars respecting this place, see Philip's "Life of Rev. John Campbell."

to persons against whom they brought it, for a little voluntary assistance, occasionally, in their ministerial labours.

"Lay-preaching has long been known in England, and has contributed much to the revival of religion there, within the last half-century. It is certainly very remarkable, however, that so many new schemes of this kind should have lately been set on foot, in different places, about the same time, without the smallest previous concert. To those who may disapprove of these things, we recommend the example of Paul, who saw some preaching Christ, even of envy and strife; and some also of good-will. 'The one,' says he, 'preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the Gospel. What then? *notwithstanding, every way, whether in pretence or in truth,* Christ is preached; and I therein do rejoice, yea, and will rejoice.'—For our part, we desire earnestly to pray with Moses, 'Oh that all the Lord's people were prophets, and that the Lord would pour out his Spirit upon them.'"

It would seem as if, before the Magazine had gone to press, the itinerants had already set out on their journey. The sentences just quoted, are immediately followed by a "Letter to the Editor from the Persons engaged in the Scottish Itinerancy." And it is here inserted, on account of its clear and concise exhibition of those views and intentions with which the editor so fully sympathised. It is as follows:—

"The advantage of missionary schemes, both in England and Scotland, has remarkably appeared, not only in exciting the zeal of Christians, to send the Gospel of Jesus to the dark places of the earth, but to use means to extend its influence at home. With this view, a missionary journey has been under-

taken to the northern part of Scotland, not to disseminate matters of doubtful disputation, or to make converts to this or the other sect, but to endeavour to stir up their brethren to flee from the wrath to come, and not rest in an empty profession of religion. Accordingly, they are now employed in preaching the word of life; distributing pamphlets, and endeavouring to excite their Christian brethren, to employ the talents committed to their charge; especially by erecting schools for the instruction of youth. As the Lord alone can crown their endeavours with success, and as he has declared, that for all the blessings he bestows on his church and people, he will be entreated, they earnestly request the prayers of the friends of Jesus. That their design may be misrepresented, they have no doubt. It has already been said, they are going with the design of making people dissatisfied with their ministers; but they can appeal to the great Searcher of hearts, that they are determined, in their conversation or preaching, to know nothing but Jesus Christ and him crucified. If they should meet with teachers who do not follow this apostolic rule, they will not bid them God speed, lest they become partakers of their evil deeds: but they love no man more or less, because he is of the Establishment, or of the Secession. They would therefore request, that intercession should be made for them, by the church of Christ, without ceasing, that they may have a prosperous journey; and that many, who are now disobedient, may be, by means of them, turned to the wisdom of the just; that God in all things may be glorified through Christ: to whom be praise and dominion, for ever and ever. Amen."

Although neither in this, nor in subsequent communications, respecting a tour which occupied three months, are these itinerants named, it is yet well known, and ought never to be forgotten in Scotland,

who they were.* Mr. James Haldane, then generally known, from his former profession in the navy, as Captain Haldane; but who, as a Christian minister, yet lives to see permanent results from those his early labours; Mr. Joseph Rate, also still labouring in the Gospel; and Mr. John Aikman, who, for some time, had studied divinity at the University of Edinburgh;† who then, with the ardour of youth, as

* It ought not to be overlooked, that during the same summer, two ministers were sent by the Relief body, to itinerate in the Highlands; and that the Burgher Seceders afterwards did the same. Mr. M'Diarmid, Relief minister at Banff, is particularly named in the Magazine, as being active in similar labours; as well as two others, clergymen of the Establishment, who successfully itinerated in their respective parishes. The editor, indeed, seems to have been eager in reporting every such effort, which appeared to him of an evangelical and catholic spirit.

† Mr. Aikman's history is somewhat remarkable. A native of Borrowstounness, he went out in early youth to Jamaica, where he had an uncle prosperously settled in business. This business, with all his property, he bequeathed to Mr. Aikman, who, having determined to establish a circulating library, returned to this country for the purpose of purchasing books. He saw in a catalogue, the title of "Cardiphonia, or, Utterance of the Heart," and, supposing it to be a novel, he purchased, and commenced reading it. The book, however, proved very different from what he had expected, and became the means of awakening him to deep concern for his soul. He returned to Jamaica, but he could no longer enjoy the kind of society, or endure the desecration of the Sabbath, which, at that time, were found there. He, therefore, resigned his business into the hands of a partner, and returned home, with the determination of devoting himself to the cause of Christ. He was fully prepared to enter into the reviving spirit of the times, taking part, as we

well as afterwards, in the maturity of age and experience, devoted all his energies to the service of Christ. The accounts, from time to time, received of their labours, formed the subject of conversation and prayer, in almost every religious circle at Edinburgh.

It is somewhat remarkable, that in the same number announcing this commencement of missions at home, a paper appears on the "Importance of Itinerancies in Scotland;" the writer of which (Mr. Cowie, afterwards of Montrose) does not seem to have known what was already intended. His remarks prove, that though the practice recommended by him was a novelty, he was well acquainted with those peculiarities, with regard to the difficulties attending it, of which itinerant preachers to the present day continue to testify. He says:—

"Sir,

"I am one of those, who still think that something more effectual should be attempted, for the advancement of religion at home; and that, while societies are honourably exerting themselves, to convey the knowledge of the Gospel to distant countries, they should, at the same time, look a little into the state of their own. Here is an ample field for the display of missionary ardour and activity; and I know not but it may require a greater degree of Christian zeal, and self-denial, to meet opposition from the ignorant, the self-righteous, the careless, and the abandoned, where Christianity has been long established, and is

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have seen, in the very first efforts for introducing the Gospel into places destitute of it.

little known in its power and spirit, than even to instruct the superstitious natives of Hindostan. That noble fervour and disinterestedness, which the intended missionaries to Bengal have discovered on this occasion, entitle them to our warmest praise. I am verily persuaded, that prayer is made unto God without ceasing for them, by many, and that these prayers shall be at length heard of Him, who made and can turn the hearts of kings, and ministers, and directors, at his pleasure. In the mean time, till a great door, and an effectual, be opened to them in that quarter, suffer me, with all diffidence and humility, to suggest a hint, how these men, who are willing to undergo such toils and hardships in the best of causes, may be usefully occupied as missionaries. If the nature of their present engagements will permit, can they not take a tour through part, at least, of Scotland? Such a peregrination I know, however much condemned by the lukewarm and indifferent, would refresh the hearts of some, and, perhaps, be the means of awakening others. They would thus be able to judge for themselves, how far the cry of 'Help poor Scotland,' is just and necessary, when they should cast their eyes on many an uncultivated spot of ground." *

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* In a subsequent communication, Mr. Cowie bears a willing testimony to those labours, which he had so much desired to see. His remarks are worthy of serious consideration :—

"I heard, with much satisfaction, the gentlemen on their way to the north, and cannot but admire the benevolent spirit by which they are actuated. They candidly declared, that they claimed no authority from any man, or set of men ; but had they had their credentials from a presbytery, their gifts and talents would have done no discredit to it. Were none other empowered to preach the Gospel, but men of primitive zeal and piety, there would be little occasion to undertake such journeys. They will not, I am confident, lessen by any means, but

Though the suggestion of Mr. Cowie was not *literally* carried out, yet it is interesting to bear in mind, in connexion with all the remarks made by my father, on the Home Missionary proceedings of this year, that he was, all the while, still expecting to go forth as a missionary to the heathen.

Mr. Cowie's communication was succeeded by that of another correspondent, an "Inquiry who have a Right to Preach the Gospel?" This went a step further,—recommending not so much the unusual practice of itinerating to preach; but the employment of those as preachers, who were not regularly devoted to the work of the ministry. It opened, in short, the discussion of what was then, as now, for want of a better designation, distinguished as lay-preaching.* Among

rather strengthen and confirm, by placing it on a right foundation, the respect which is due to every enlightened, upright, and active minister of Christ. That blind and indiscriminate deference to all of the order, without exception, whatever be their morals or manner of preaching, which arises from gross superstition and stupidity, they may, no doubt, weaken and destroy, wherever the Lord shall grant them success. But no honest pastor has anything to dread from the friendly visits of such men. They come not to shake his influence, but to place him higher in the affections of his people, by spreading the light of truth among them."

* It was with especial reference to the publication in the Magazine, of this and subsequent papers on the same subject, that my father afterwards had an imputation cast on him, of inconsistency with his engagements, as a minister of the Church of Scotland. To this he replied as follows:—

"In admitting such papers on such a subject, the editor acted

other correspondents, called forth on the subject, were Mr. Cowie, of Huntly, who wrote a "Defence of Lay-preaching;"* and his friend and townsman, Mr. George Leslie, who, besides proposing a society for the

simply in the spirit of his original plan. Had he excluded performances on the other side, there might, indeed, have been ground of suspicion and censure. So far, however, was this from being the case, that in the Missionary Magazine, will be found papers on the other side of that question, both from dissenters and churchmen, clergymen and laymen, at least as able and as convincing, as anything that has since been presented to the public. When the discussion had proceeded, as far as the editor thought due to its merits, he signified his wish that it should terminate, which it accordingly did." Glasgow, 1800.

* Mr. Cowie did more than write on such subjects. From Dr. Morison's "Tribute of Filial Sympathy," we learn, that "the success of Independency, and the spread of evangelical light, were not a little promoted by the conduct pursued by the Secession about this time, to Mr. Cowie of Huntly. They had long remonstrated with him for the part he took in the revival of religion, by the adoption of plans, somewhat strange in their communion; and finding him determined to persevere in his liberal views and catholic plans, they at last separated him from their body, and thereby reduced the value of their own decisions, and increased the popularity of a man, who, to the zeal of an apostle, now added the determination of a martyr. He became the uncompromising advocate of Christian missions, of itinerant preaching, and of Sabbath-schools; and his freedom from the restrictions of his presbytery, gave double effect to all his future labours. He retained, indeed, to his dying day, many of the views of church government, current among his old religious connexions; but he stripped them of all their cumbrous formality, and infused into them such a measure of Independency, as fitted them to that new state of religious society, which sprung up in Scotland, about the time of his exclusion from the Secession."

support of itinerants, with great simplicity made one remark, not inappropriate to the present times :—

"It is true, licences from churches is the ordinary way of sending forth preachers, and declaring they have a right to preach the Gospel; but, without breach of charity, we can confidently say, (what is indeed lamentable,) that a number of those possessed of such licences, when we try them by a criterion more decisive, are found destitute of licences from the Son of God. Indeed, trying men's right to preach the Gospel, by their having a licence from a bishop, or a presbytery; and especially resting on this, as the only decisive criterion of their right, seems to be an improvement not invented in the apostles' time."

The editor himself adopted a somewhat different mode of treating the subject, in a paper entitled "Account of a Dreadful Conflagration, and of the Measures taken for the Safety of the Sufferers." As the only specimen of his writing in the style of allegory, the reader will not be displeased to find it in the Appendix.* It was inserted without signature, and might not be generally recognised as his. He had very soon, however, an opportunity of making a yet more distinct and public avowal of his sentiments.

This took place, in connexion with the Edinburgh Gratis Sabbath-School Society, an institution then in its infancy, and now, in mature age, continuing to diffuse invaluable blessings. The Magazine, in one of its earlier numbers for this same year, (1797,)

* See Appendix G.

gives an account of the origin of that Society, together with the editor's views of its design:—

"We are happy to learn, that a scheme is at present in contemplation, for increasing the number of Sabbath-evening schools, for the religious instruction of children. About six months ago, many of the praying societies of various denominations in Edinburgh, and its neighbourhood, established a monthly meeting for prayer, for the revival of religion at home, and for the success of the Gospel abroad. That actual exertion might accompany their prayers, they have formed a new society for erecting and conducting Sabbath-evening schools, in places where they appear most necessary; and have resolved, that teachers shall be provided from among themselves, who shall officiate gratis; and that members of the society shall regularly attend, to assist the teachers in keeping the children in order.

"A plan, formed upon principles which appear so pure and disinterested, certainly deserves the encouragement and support of all who love the Lord Jesus Christ in sincerity, and who wish the real good of their neighbour; we hope it will be universally imitated. Much depends upon the rising generation. Many among them enjoy no opportunities of religious instruction. Vice is the unavoidable consequence of ignorance; and misery and ruin necessarily accompany vicious habits. Surely those who have experienced the vital power of the truth, must feel deeply interested in a scheme which promises so much usefulness. While, therefore, it is in the power of the people of God in this way to forward the work of the Lord, let them lose no time in immediately exerting themselves in so honourable an employment."

Before the end of the year, he was able to report the number of schools in Edinburgh, as *thirty-four;* and to remark also, "Besides what we see with our

own eyes, scarce a day passes, but we get accounts from some part or other of the country, that a Sunday-school is opened." After specifying several, in more distant places, he mentions one at Bonnyrig, in the parish of Cockpen, * of which, as well as several others, within a few miles of Edinburgh, he was an occasional visitor. At Restalrig, in particular, I find a memorandum, that he assisted at the opening of a similar school.

Increasing thus rapidly in their benevolent labours, the Society found it necessary that their funds also should be increased; they, therefore, requested my father to preach on their behalf, which he did in Lady Glenorchy's Chapel, on the 24th of December. His text was Prov. i. 20, 21, "Wisdom crieth without, she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words."

After briefly illustrating the character of Solomon,

* Speaking of this school, Mr. Campbell says, "Mr. Alexander Pitcairn, of Edinburgh, a most respectable Christian, volunteered to become the teacher. I was delighted to find, on a late visit to Edinburgh, that his son was minister of the parish in which that village is situated."

The respected minister of Cockpen will excuse my transcribing this, with the remark, that the subject of this memoir could have given a similar expression of feeling; and did, indeed, invariably express his deep interest and pleasure, in the character and usefulness of one, whom he loved not less for his own sake, than for that of those who went before him, and whose name he bears.

and his efforts, as the instructor of his people, he thus introduced the subject, on which he intended to enlarge:—

"The message of God, as it is described in this chapter, would afford ample matter for many discourses. It is not so much, however, to the message itself, as to the manner in which that message is said to be delivered, that our attention is directed by the words of our text. In discoursing from them, we shall endeavour to show,—

"I. That the description before us is justified, by ancient and scriptural practice; and,

"II. That such practice is not only warranted by ancient example, but is in itself right and suitable, and ought still to be followed as highly expedient and necessary.

"In the first place, The description of our text is justified by ancient and scriptural practice. A person who is accustomed to no other mode of public religious instruction, besides what is ordinarily carried on in those buildings called churches, chapels, or meeting-houses, can hardly understand the words of our text. They expressly assert, that wisdom condescends to be a field-preacher; 'she crieth without.' Nay, she is a street-preacher; 'she uttereth her voice in the streets.' What seems still more degrading, she courts popularity; 'she crieth in the chief place of concourse.' She is even what men will call unseasonable and intrusive with her lessons; 'she crieth in the openings of the gates;' that is, in places where magistrates sit in judgment, where the people come to seek justice, where the most solemn earthly affairs are transacted, where men have the best excuse, which worldly importance can afford, for declining to listen to her call. Nor will she be silenced by the bustle of ordinary social life. Without regarding din, or hurry, or opulence, or show, 'in the city she uttereth her words.'"

The discussion of this first proposition, is throughout most interesting,—distinguished alike, for diligent scriptural research, and for such skilful application, as made the passages quoted, to tell with extraordinary effect, on the prevailing assumptions and prejudices of the times.

The illustrations of the second part of the discourse are, if possible, yet more striking, as indications not only of the preacher's sentiments, but of his bold and manly spirit. The following detached extracts may be taken as a specimen :—

"Suppose as many religious houses built as you please. These will accommodate men who are Christians already. They will be nurseries for the church, where the children and servants of Christians may be brought up, in the nurture and admonition of the Lord, and, by the Divine blessing, become spiritually alive to God through Jesus Christ. They will even be the occasional resort of strangers; and men, who are prompted to attend by curiosity, by the desire of finding fault, or by base hypocrisy, may be made the monuments of Divine grace. 'If all prophesy,' says the apostle, 'and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth.'—1 Cor. xiv. 24, 25. Let none, therefore, suppose that anything we now say is either intended, or has itself a tendency, to take from the importance of stated places of worship. We trust, it may be said of many, as to such places, that they were born there, and that there they are edified. Wherever a church exists, that church will be in the habit of meeting together in one place. We do not, therefore, set aside,

or undervalue buildings for worship; we only deny their all-sufficiency. Their utility we have fairly stated; but after all we ask, Do they provide for the preaching of the Gospel to every creature? Besides, men soon transfer their hatred to the Gospel, from the thing itself, to the stated places for preaching it. What some of them do from perverseness, their children do from education; their servants, dependents, and many of their neighbours do from example, interest, and mere ignorance; and this progress goes on, till there is every where, even in the most enlightened countries, such as this, a vast body of people, from their very infancy, utter strangers to the house of God. Shall these men be left to perish in their sins, while God is still pleased to spare them, as prisoners of hope? Who knows, whether the most obstinate may not yet be saved? If the mighty works of Christ had been done in Sodom and Gomorrah, they would have repented long ago in dust and ashes. How then shall we abandon the uninstructed thousands, who, like the little ones of Nineveh, cannot discern between their right hand and their left, as to the way of salvation? They will probably never enter what is called a church, because they never were told that they have any thing to do there. But, if we would cast ourselves in their way; if we would carry the Gospel to them, where we know we shall find them, though, no doubt, busied in other pursuits; the prophecy would again be fulfilled, 'The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up.' —Matt. iv. 16. 'The people of Christ would be willing in the day of his power.' The despisers might 'wonder and perish,' but we should be clear of their blood. Whatever may be the prevailing negligence of churches as to this point, the will of Christ respecting it is indisputable.—See Luke xiv."

"Nor should we forget to mention, under this head, the impression likely to be made by field-preaching, upon the mind of the hearer. Here it may be thought, that the argument is

wholly against us. The ordinary objection, indeed, is the supposed indecency of the practice, and the danger of exposing sacred things to contempt, by forcing them on the attention of the profligate and the rude. But is it not right to disregard mere external appearances, and worldly notions of decorum, in cases of urgency and high importance? If the profligate and the rude are not excluded from Divine grace; if their souls are precious, and yet no means can be tried for their benefit, since they will not meet us, unless we watch our opportunity to meet with them; what is to be done? Shall we let them perish, because it is awkward to be seen 'crying without?' because some may wonder, and others may be angry, or uncivil? It is certainly unpleasant, to see sacred things treated with contempt, or indignation. But this must be submitted to, if we preach the Gospel at all. Some will mock in every case. Others, however, will believe to the saving of their souls. Let us beware, lest our fears about the indecency of the practice, do not arise from tenderness of ourselves, rather than concern for the honour of the truth. The honour of the truth will be best secured, by its general diffusion.

"Field-preaching is not so ill calculated to command both attention and respect, as some of its opponents may be apt to believe. I allude not here to its novelty, for that, I trust, will every day be diminished. It is attended with circumstances of a more permanent and valuable nature. When the inhabitants of a place are seriously addressed by a stranger, in their fields, or their streets, upon the great things which belong to their peace, if prejudice have not been excited in their minds, they will naturally be impressed with the appearance of fortitude, activity, self-denial, and disinterested zeal. In stated and local establishments for religious instruction, the preacher is protected by express laws, and by all the powerful ties of acquaintance and good neighbourhood. His situation is generally made comfortable, as to temporal things. His rank in society is considered

as respectable. And his emoluments may sometimes be such, as to offer a temptation to the mercenary. These advantages are often supposed by the irreligious, to be his real incentives in the discharge of duty. He preaches, say they, because he is paid for it. Whatever be his creed, no doubt his business is a very good one. Inquiring no farther, except, perhaps, to grumble at their share of ecclesiastical assessments, they leave the parson to follow his trade, while they follow their own, as if their respective occupations were quite upon a level. But when a man, to whom they give nothing, calls upon them to consider their ways, this is something different from the ordinary course of human affairs. When they see a stranger exposing himself to the fatigues of travelling, to the various manners of all classes, and evidently seeking not theirs, but them; they cannot but allow, that he seems, at least, to be himself convinced of the truth and importance of his doctrines. From observing the conscientious principles of others, the transition is natural, to serious inquiry respecting their own. When the mind is thus far interested, the issue is hopeful. Great as is the ignorance and prejudice of human nature against the Gospel of the grace of God, if the attention can only be fixed, if levity and a worldly spirit can be repressed but for a time, a breach is made in the walls of the fortress; the preacher, seizing the critical moment, presses on to the assault, and where the Lord has a work to perform, the sinner cannot hold out; he may dispute every inch of ground, but his strength is broken, and, in the end, surrender he must. How numerous are the instances of such victories as these, in the humble history of itinerant preaching! 'The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.'—2 Cor. x. 4, 5."

"The next objection of which we shall take notice, is drawn

from the supposed refinement of modern times. In a period of high antiquity, in a simple and rude state of society, field-preaching, it will be allowed, was neither uncommon, nor improper. But such a mode of instruction is considered by many, as altogether unsuitable now, when men are accustomed to luxurious accommodations, and seem too fastidious to respect even the most sacred things, unless they come recommended by external decoration. In reply to this objection, it may be justly contended, that field-preaching has all the elegant simplicity, without any of the forbidding rudeness of ancient times. To associate it in the mind, with circumstances of meanness, is to cherish false taste, and to form our habits of thinking upon partial views, and vulgar prejudices. The character of the money-gathering, itinerant impostor, is indeed highly contemptible, whether he profess to vend drugs for the body or the soul. The situation of even the faithful preacher, if he be poor, and occasionally treated with insult, may seem, to a transient observer, absurd and ridiculous, as well as distressing. But, in these cases, the thing is confounded with adventitious circumstances. Whatever it may be made by concomitant disadvantages, field-preaching is itself a mode of instructing mankind, at all times, and in every state of society, respectable at once, for its extensive practicableness and commanding power. Who does not know, that classical oratory has ever been the oratory of the open air? Is that practice contemptible, which gave to both the philosophers and the statesmen of Greece and Rome, their lasting celebrity? Shall we say, that 'crying without,' is only then to be despised, when the subject is of infinite importance and universal concern? Inimical to the Gospel, as men are, it might perhaps be proved, that field-preaching, so far from having anything in itself despicable, has the very reverse; and, in fact, has never failed of securing respect, when practised with any tolerable degree of ability, except where persons interested in opposing it, have set themselves by tumult to obstruct its opera-

tion, or by calumnies, to bring it into artificial disrepute. And after all the exertions of its opponents, its native excellence still appears, by its astonishing effects. To say that men must be won by external accommodations and decorations, is not to say that they are refined; it is to charge them with the imbecility, and the undistinguishing prejudices of a state of barbarism. Were such arts ever so efficacious, they would be totally inconsistent with the simplicity and godly sincerity of the Gospel. Never, surely, can the faithful preacher rise so high in expectation, as when he feels himself divested of every thing extraneous; when he has no authority, but the word of God, and no dependence, but the promised blessing. Suppose, however, for a moment, that field-preaching were calculated chiefly for the simple and rude, are not such numerous now, as well as in ancient times? A progress has indeed been made in civilisation, but surely it is not yet complete. If, then, the refinement of some, point out the propriety of building elegant houses for their accommodation, when we would preach to them; do not the simplicity and the rudeness of others, by parity of reason, require, that we meet them on their own ground, that we enter their humble walks of life, and, in some measure, adopt their homely manners, that we may obtain an opportunity of bespeaking their attention? Condescensions of this kind, will be despised only by those who despise the cultivation of the mind of man.

"Another objection has been stated to field-preaching, that it is hostile to the order and safety of the church. The short answer to this is, that if the practice be according to Scripture, the order of every church either does, or should, make provision for its continuance; nor can that which ought to be recognised in the constitution, ever endanger the safety of a church. But, taking churches as they are, how can that affect the order of the church, which is exercised, not in the church, but amongst the men of the world? Field-preaching does not interfere with the

church, either in her worship or her discipline. In as far as she is a church of Christ, it tends to increase her numbers, and to promote her prosperity. There is no faithful pastor of any denomination, whose hands will not be strengthened in the work of the Lord, by the preaching of the Gospel in the streets and in the fields. It is not, therefore, the church that is in danger, from this practice; it is the corruption of the church, the error of her tenets, the evils of her administration, the pride, the laziness, the profligacy of her clergy, the dead profession of her other members. These are the things, wherever they exist, that are likely to be injured by that for which we contend; and what Christian will bewail their destruction?

"But what if a pretended itinerant preacher of the Gospel be, in fact, a preacher of sedition? And what if an established clergyman be a preacher of sedition? Such a thing has been, perhaps, in both cases; and, in both cases, the remedy, we presume, is the same—the law of the land. This remedy may be applied to the crime of the itinerant, with as much ease and safety, as to that of the clergyman. The itinerant's labours are equally public, and more narrowly watched by the eye of suspicion, than those of his legally privileged companion. When guilty, therefore, detection could not fail to be speedy, nor would justice be prevented from taking its course. If the laws of the land are not to be trusted, what other remedy shall we find? Shall itinerants be utterly prohibited, and the Gospel arrested in its progress, until the world can be persuaded every where to establish national churches, for the salutary purpose of keeping it in order? Or shall an office be opened for the licensing of itinerants; and this office put under the direction of those to whom itinerancies are an object of contempt or of jealousy? What would this be, but the power of the beast, 'who hath two horns like a lamb, but speaketh like a dragon, and causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no

man may buy or sell, save he that hath the mark, or the name of the beast, or the number of his name?'—Rev. xiii. 16, 17.

"Instead of the honest traveller, we may sometimes meet with the murderous highwayman. This is a great evil; but shall we, therefore, prohibit travelling? Or shall we propose, that none be permitted to travel, without a license? Who does not see, that highwaymen would be the first to apply for this sanction to their marauding expeditions? In some instances, at least, they would succeed in obtaining it; and then their trade would be much more successful, as well as much more secure. Until the inefficacy of the expedient was notorious, people, trusting to its operation, would travel without precaution, and become an easy prey to the first who should attack them; and then the criminal, having a certificate to produce as his warrant for being upon the road, would be less liable to suspicion, and hardly ever within the reach of the law. The thing is better as it is. Every man is on his guard. Every man has an interest in discovering the guilty. The crime can seldom be committed, for the criminal knows that he cannot escape. These obvious reflections will easily apply to the subject before us. If itinerancies should be fettered by exclusive privileges, the licentiate, if a deceiver, would derive from his license a dangerous influence. Soon would he venture to relax in his exertions, or give them a pernicious direction. Meanwhile the people would be hushed into a state of fatal security; and many of those who might be disposed to undeceive them, would be prevented from their work of faithfulness and love, by the want of those qualifications, which were devised by a short-sighted policy, and engrossed by men who had crept in unawares. Do not evils, somewhat like these, actually prevail in many existing ecclesiastical institutions? On the other hand, as matters stand at present, with regard to itinerancies, every man is known by his fruits. The attention of the people is awakened. They are taught not to respect the persons of men, nor to receive any doctrine because it is preached; but

to search the Scriptures, and compare what they hear with the word of God. There is, therefore, a check upon imposture, in the nature of things; and unless the Bible itself be dangerous, the unfettered preaching of its doctrines must be a blessing to the state.

"There is yet another objection made against field-preaching and itinerancies, of which we should take notice. Some excuse themselves from giving countenance to this mode of instructing mankind, upon the plea that it cannot be rendered general or permanent. The primitive practice as to this matter, they class among the singularities of the age of miracles. Similar attempts, they will allow, may be made still, on extraordinary occasions, and by extraordinary or eccentric men, and these attempts may, perhaps, be followed with partial and temporary success; but it is not to be expected, that they can ever be carried to the perfection, extent, and stability of systematic exertion, and, therefore, little is now to be hoped from their influence. Supposing all this were true, it would by no means warrant us in discouraging these attempts. In preaching the Gospel, even partial and temporary success is not to be despised. Souls may thus be saved, Christians may be quickened, ordinances may be observed for years to come, with greater diligence, solemnity, and profit. But for such revivals, partial and temporary as they are, whither would our cold formality carry us? These means are of a limited nature, only when compared with the extent of the church universal, and with the successive ages for bringing in her members: when considered as the means of converting or edifying individual souls, their importance is incalculable and eternal. Nor is their partial influence, when discouraged so much as at present, a criterion for judging what it might be, were Christians to unite in promoting their operation. It would be more seemly in Christians, to seize every hopeful opportunity, and to use all promising means of usefulness, although the prospect were not unbounded; than to act as if

they thought it always desirable to do as little as possible, and perfectly lawful to do nothing, if they had not the certainty of doing all.

"But where is the impracticability of maintaining a permanent system of itinerancy now, more than in primitive times? The gift of miracles was not bestowed, to support the zeal of the first preachers, nor yet to protect them from personal insult and danger. They were as liable to weariness, to grief, to hunger and thirst, to imprisonment, to stripes, and to death, as other men. By miracles God bore witness to their testimony, while as yet the canon of Scripture was incomplete; but they themselves lived, and ran the race set before them, by the very same faith in Jesus Christ, which has animated the just in every age. If they had some advantages, so have we. The facility and the accommodations of travelling are greatly increased. Expenses now may be more easily defrayed, by numerous and opulent churches. Religious persecution is considerably restrained; and communication is opened through all the world.

"There is nothing supernatural in the labours of itinerancy. We have many permanent systems of this kind for worldly purposes—why not for purposes that are heavenly? Shall the army and navy be always in readiness, for the most distant and arduous expeditions? Shall the merchant voluntarily compass sea and land, in the pursuits of commerce? Shall literary zeal carry the botanist in search of plants, and seeds, and flowers, over the rugged face of the whole earth? Shall our venerable and aged judges regularly go through the fatiguing duty of extensive circuits? Shall all men be moveable but preachers of the Gospel? Impossible! There have been, and there shall not cease to be, men raised up of God, who will obey the command which saith, 'Go ye into all the world, and preach the Gospel to every creature.' Yes, verily, their sound shall go into all the earth, and their words unto the ends of the world. 'Many shall run to and fro, and knowledge shall be increased.' The sluggish

and the mercenary may make many apologies, and be ready to murmur at the work of the Lord. But that work shall not wait for their approbation, or their reluctant concurrence. On the contrary, its very prosperity seems to be connected with their disgrace and rejection. So speak the words of inspiration, whether they will hear, or whether they will forbear. 'Who is there even among you, that would shut the doors for nought? Neither do ye kindle fire on mine altars for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. For, from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place, incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.'—Mal. i. 10, 11."

To these extracts may be added a few sentences, from the conclusion of the sermon:—

"When we hear that persons are raised up of God, to preach Jesus Christ with fidelity and zeal, shall we be filled with envy for the sake of men, however eminent, who already discharge, but can never monopolise that office? When we see men casting out devils in the name of Jesus, shall we forbid them, because they follow not with us? Rather let us say with Moses, 'O that all the Lord's people were prophets, and that the Lord would pour out his Spirit upon them.'

"We are not, indeed, to 'believe every spirit, but to try the spirits whether they are of God; because many false prophets are gone out into the world.' But how is this trial of the prophets to be made? Not by examining their licenses, their literary degrees, or their epistles of human commendation. These things may be all very good in their own place, but they form neither the indispensable, nor the decisive criterion in the question before us. Whatsoever those are, who seem to be somewhat,

it maketh no matter to us: God accepteth no man's person. By their doctrine, and by their fruits, ye shall know them. 'Hereby, beloved, know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world.'—1 John iv. 2, 3.

"The faithful preaching of the pure Gospel will ever be its own certificate; while all other credentials, without it, must go for nothing. 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.'—Isaiah viii. 20. Let a man be loaded with all the honours of all the universities that ever existed; let him come forth with the highest possible recommendations of his church; give him all the advantages and ornaments that can be supposed to belong to the mere privilege of ordination, whether Congregational, Presbyterian, Episcopal, or Papal; if, after all, he shall preach another Gospel, which is not another; the sheep may be so far deceived by his 'rough garment,' or his 'soft raiment,' or his 'long clothing,' as to give him a hearing; but 'the stranger they will not follow, but will flee from him; for they know not the voice of strangers.' On the other hand, let the unaccredited itinerant, let even the infamous persecutor, without conferring with flesh and blood, now preach the faith which he once destroyed; the church will glorify God in him, and they who seem to be pillars, perceiving the grace that is given to him, will be constrained at last to give him the right hand of fellowship.

"The unfettered preaching of the Gospel is one of those characters of universality, which distinguish the Christian from the Jewish dispensation; and mark the contrast, between that wisdom and prudence in which God hath abounded towards us, in the Divine scheme of redemption, and the contracted policy, which every where appears, in all that is human of religious

institutions. Whatsoever, in any degree, hinders the proclamation of the glad tidings of salvation, among men of all descriptions, and all nations—whatsoever, in sacred things, does not positively encourage that proclamation, is wrong. How remarkable are those words in the end of our Bibles! 'The Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely.'—Rev. xxii. 17. The whole system of revelation, and the whole mystery of God, in his adorable providence, seem here to be resolved into the provision that is made, for the universal propagation of the Gospel. The Holy Spirit and the church unite their voice, and continually cry to sinners, Come. This precious invitation is so necessary to be known, and known without a moment's delay, that every one that heareth, is, in the very first instance, commanded to repeat it. Like a multiplying and never ending echo, 'the joyful sound' must be on all sides transmitted from one to another, that in this accepted time, in this day of salvation, 'he that is athirst may come, and whosoever will may take the water of life freely.'

"That men who know not the importance of the Gospel, should take offence at the labours of itinerants, is little to be wondered at; but they who know and believe it, should act in a nobler manner. They should show, that they can distinguish between the reality and the appearance; between the word spoken, and the circumstances of the speaker. Nay, they should be more zealous to show their respect for the truth of God, when it is preached in a way which is useful and necessary, and yet likely to be despised. Many, even among worldly men, may take their opinion, upon this subject of itinerating, from some of you. If a difference of opinion respecting it, should appear in the church of Christ, if some even of the Lord's people should be disposed to cavil, the men of the world will think themselves justified in treating every attempt of the kind, with the most unqualified and unbounded contempt; whereas, if those who

ought to know how to discern the spirits, would simply follow the rule of God's word, without hypocrisy, and without partiality, they would unite in rejoicing that Christ was preached, and the world would get no countenance for their enmity, from any of them.

"We rejoice that there are not wanting some, who, amidst all the difficulties which surround them, are enabled to go every where preaching the word. Brethren, we respect your fortitude. We feel the liveliest interest in your labours. In all your trials, we would sincerely sympathise with you. We would heartily triumph in your success. We would glorify God in you, and learn, on our own part, a lesson of humility. Dearly beloved brethren, go on and prosper. Continue diligent and faithful, in the work which you have so hopefully begun. Be not irritated or discouraged by opposition: be not elated by acceptance and favour. Be clothed with humility; with the ornament of a meek and quiet spirit, which, in the sight of God, is of great price. Take heed to yourselves, as well as to your doctrine. Keep under your body, and bring it into subjection, lest that by any means when you have preached to others, you yourselves should be cast away. Many eyes are upon you. Many pray for your prosperity. Many watch for your halting. Cut off occasion from them which desire occasion. Endure hardness, as good soldiers of Jesus Christ. Your labours are accompanied with peculiar dangers. 'In journeyings often, in perils of waters, in perils of robbers, in perils by your own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.'—2 Cor. xi. 26, 27. 'But none of these things,' we trust, 'move you; neither count you your lives dear unto yourselves, so that you might finish your course with joy, and the ministry which you have received of the Lord Jesus, to testify the Gospel of the grace of

God.'—Acts xx. 24. 'Endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory. It is a faithful saying; For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful, he cannot deny himself.' —2 Tim. ii. 10—13."

The reader may be able, in some measure, to conceive of the startling effect produced by such sentiments, delivered by a minister of the national church. The following remarks, however, by one who was a hearer on the occasion, represent the matter in its true light. And when I mention, that he is himself a veteran itinerant, (the Rev. George Robertson, of Thurso,) no member of the Congregational body in Scotland, will be at any loss to determine the weight and value of his testimony. He thus writes:—

"That your father's preaching talents were of the first-rate order, is well known. The spirit-stirring power of his appeals to the understanding and the heart, could never be described as felt—an instance of which stands in my own experience, in being excited, so as to resolve to go immediately to the streets, and accosting any I should meet, urge them to receive salvation on Gospel terms—when hearing his famous 'Defence of Itinerant and Field Preaching,' delivered by him in Lady Glenorchy's Chapel. You may infer, from what part I have since taken in field-preaching, that this impression was more than momentary; and I know others, who were aroused to become agents of Wisdom, which 'crieth without,' in consequence of hearing that sermon; which can never be *felt by reading*, as when commended by the pouring out of the soul of the preacher, from heart to heart."

Let us attend, however, to what the preacher himself had to say, of the effect produced by this sermon. This we can learn from his advertisement, prefixed to it, when published.* And though this was not done, till above a year had elapsed, yet the statement is proper to be now introduced, as a history of what took place, immediately on the delivery of the discourse from the pulpit:—

"When this sermon was delivered, it excited a pretty strong and general sensation. Some were pleased to approve: others seemed to think it their duty to condemn. Unfavourable opinions were formed, even by many who were not present in the congregation. Offended or alarmed at the reports which were carried to them, they zealously reprobated the whole discourse. The matter was, indeed, so very seriously taken, that several solemn consultations were held, with a view either to reprimand the preacher for his transgression, or, at least, to deter him from ever committing it again.

"Amidst all this bustle, he was never directly spoken with on the subject, excepting for a few minutes, in a single instance, and that after the person in question had signified his displeasure elsewhere, without reserve. The expostulation, however, which then took place, was received by the author in a friendly manner; and he doubts not, that many who blame him, have been actuated by the best motives. The respect which he owed to his friends, as well as the regard due to truth, inclined him carefully to review sentiments which had caused such a ferment.

* The sermon, when published, was accompanied by copious notes, illustrating, among other things, the inefficiency of a national religious establishment, as then existing in Scotland, to be the exclusive medium of evangelical instruction for the people.

This he has endeavoured to do, and he has done it coolly, and at leisure. The result is, that he not only retains his sentiments, but, feeling more than ever their importance, thinks it his duty to lay them before the public. He hopes that those who took offence upon hearsay, will now condescend to read that, which they have so strenuously condemned. If, in any degree, he has been misrepresented or misunderstood, publication may perhaps do away the unfavourable impression. In cases of this kind, however, it is a small thing to be judged of man's judgment. It is not the author, it is the subject which demands attention. Truth always rewards investigation, and it will prevail and operate, when the little differences of individuals shall have vanished away.

"Among the objections made against this sermon, the author was much struck to find, that none of those which were stated to him, were either levelled against the truth of his doctrines, or directly drawn from the Holy Scriptures; and that no argument from Scripture which he could use, in support of those doctrines, was sustained as a vindication for his having preached them. The leading consideration urged upon him was, that it was imprudent for any man in his situation, to preach such a sermon at all, however true the doctrines might be. It is fair to confess, that he decidedly rejects the principle of this reasoning. In all questions of Christianity, he deems it the first object to ascertain the doctrine of Scripture, and the second, to declare that doctrine. In every situation, he is willing to be chargeable with wanting the prudence, which would lead him to 'shun to declare the whole counsel of God.'"

This requires no comment. It shows, at a glance, in what position my father was now placed. If not so before, he, at least from thenceforth, became a *marked man*. The sentiments he had declared, were

not a mere theory. He had avowed himself the advocate, the fervent admirer of those, who had been carrying them into effect. His doing so, in such time and manner, was a practical proof of the sincerity with which he held them. And that he was not ignorant of the consequences, to be expected from the course he was pursuing, is evident from a statement he afterwards made, having a reference to this very period.

"On the failure of the India Mission, my first connexion with Mr. Haldane was at an end. Our intimacy, however, continued, and we had the fullest opportunity of knowing each other's sentiments on religious subjects. . . . The various discussions which had taken place, respecting measures for propagating the Gospel abroad and at home, had considerably weakened my attachment to the Church of Scotland; and were leading me to entertain increasing doubts, respecting the propriety of national religious establishments in general. The origin of my dissatisfaction, was the exercise of a power, by church-courts, over ministers and congregations, which restrained the former, from preaching wherever they had an opportunity; and the latter, from adopting any plan for mutual edification and comfort, about which they might be agreed, and which was not inconsistent with Scripture, nor with the peace of other congregations. Similar impressions were, about the same time, made on the mind of Mr. Innes, and others. None of us had yet left the Established Church, for

none of us had yet come to any positive decision; and perhaps it was not, for a while, so obvious to some of ourselves, as it was to many others, that such a step was likely to be the result of the sentiments which we had begun to entertain." This last sentence, the reader is requested especially to bear in mind, as throwing a most important light on the period under consideration.

There can be little doubt, that the subject of the sermon in question, was partly suggested to the mind of the preacher, by an event which had immediately before taken place. This was the formation, on December 20th, of "The Society for Propagating the Gospel at Home," which he had previously announced to the public, as being in contemplation. Neither is it improbable, that this same event increased the vexation occasioned to his opponents, by his exhibition of scriptural arguments, which they acknowledged incontrovertible. The works which he commended, had already incurred misrepresentation and reproach. Many, however, in high places, had treated with contempt, what they considered only the fugitive, or the isolated efforts of individual fanatics. But now that an association was regularly organised, for the prosecution of their plans, it was worthy of more strenuous opposition.* Yet it is difficult to imagine

* It is refreshing to notice a striking contrast to this spirit, as exhibited in the communication of one clergyman, to the Missionary Magazine, for April, 1798:—

"How far this favourable change in the conduct of the teachers

anything, either in the design or the arrangements of the Society, to which they could reasonably object.

of religion is likely to take place, it is not pretended to say. Judging, however, from the general aspect of things, there does not appear to be much room for cherishing sanguine expectations. The prepossessions of early education, established habits, and affection for particular systems, and a particular order of things, co-operate with selfish views of personal interest, to continue things as they are; and the influence of these united, will likely prevail. In that case, is there not reason to fear, that the tendency to laxness and indifference, or rather to scepticism and incredulity, which so generally obtains in matters of religion, will still continue, if not increase? And should this perversely happen, where such peculiar advantages are enjoyed, through the light and grace of the Gospel, is there not reason to fear, that God may be provoked to withdraw his gracious communications; and to leave the principles and tendencies of corrupted nature, (as he hath done in other countries,) to exert themselves without control, and to hurry men into the most enormous excesses of immorality and impiety?

"The Christian, it is true, can oppose to this fear, the declaration of Christ, that he would 'build his church upon a rock, against which the gates of hell shall not be able to prevail:' and on this declaration, he can rest the animating hope, that he who founded the church on this rock, will, in his own time, 'appear in his glory to build her up,' and to promote her enlargement and prosperity. When, or by what means, his interposition for this purpose may be expected, it is not for men, 'who know not the times and the seasons,' to say. Were it safe to hazard a conjecture on such a point, it might naturally be asked, whether the movements which are at present discernible in the Christian world, may not be considered as encouraging the fond expectation, that 'the time to favour Zion,' is not far distant? For, however these movements are derided, or perhaps condemned by the men of the world, and discountenanced even by some of the followers of Christ; yet

The very first sentence in the announcement of these to the public, was, that the Society "shall be composed of persons of every denomination, holding unity of faith in the leading doctrines of Christianity;" and on its committee were several persons, well known and esteemed, as members of the Established Church. The publication of their plan was accompanied by an "Address to the Faithful in Christ Jesus." In this they say:—

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will any man say that it is unworthy of God, or inconsistent with the ordinary methods of his procedure, to suppose, that they may be means employed in his wisdom (the actings of which have always been foolishness with men,) for supporting his own declining cause, and reviving his work in the midst of the years? The probability of success in the work of the Lord, is not to be estimated by the judgments which men ordinarily form, of the fitness or unfitness of those who engage in it. How often hath God magnified the excellence of his own power, by choosing the foolish things of the world, and the weak things of the world, and things which are despised, as instruments to accomplish the most important purposes of his grace and wisdom! Let Christians beware of limiting the Divine operations to any particular means or agents. Carefully divesting themselves of unjust prepossessions, and partial regards, let them observe, with attention and simplicity of mind, the motions of the Spirit in the church;—let them willingly and affectionately recognise these motions, wherever they discern them—and as workers together with Christ, let them zealously second them, contributing what in them lies, both by their prayers and endeavours, to build up the walls of Jerusalem, to promote her peace and prosperity within, to extend her bounds and her glory without; and so to hasten the arrival of that happy time, when the dominion of the King of Zion shall reach over all; when men shall be every where blessed in him, and all nations shall call him blessed."

"It is not our design to form or to extend the influence of any sect. Our sole intention is, to make known the everlasting Gospel of our Lord Jesus Christ." "In employing itinerants, schoolmasters, or others, we do not consider ourselves as conferring ordination upon them, or appointing them to the pastoral office. We only propose, by sending them out, to supply the means of grace, wherever we perceive a deficiency."

The publication of their journal, by the three itinerants formerly named, had by this time made it evident, that they also were actuated by the same principles. It contained the following declaration:—

"We neither preached for nor against them," (religious establishments,) "but endeavoured to preach the Gospel. We generally mentioned, that when at home, we heard the Gospel in the Established Church; and when we knew that, in any place, they enjoyed a faithful Gospel ministry in the Establishment, we warned the people against misimproving so high a privilege."

A second edition of this journal having been published, for the benefit of the Society for Propagating the Gospel at Home, a review of it appeared in the Magazine for March, written by the editor himself. In this he remarks:—

"They enter into a long defence of one part of their conduct which has been much blamed, viz., their attacking the doctrin, of particular ministers. It seems evident, that our opinion her ought to depend on the question, *what was the doctrine* which they attacked? If any attack ministers for preaching the doctrines of God's word, they are guilty of insulting, not men merely, whom they ought to esteem very highly in love for their

work's sake, but also the great God himself; on the other hand, if there be ministers so called, who take upon them to contradict the Bible, it is certainly very allowable, nay, a bounden duty, in any Christian, to contradict them."

After giving a long extract from the journal, on "The Former and Present Religious State of Orkney," which it describes as (except in one or two solitary instances)* "as much in need of the true Gospel of Jesus Christ, so far as respects the preaching of it, as any of the Islands of the Pacific Ocean"—the editor thus concludes his review:—

"Who can deny, that in such cases as this, there is at once a great necessity, and a great encouragement for exertion? To disapprove of lay-preaching, or of dissenters, or of the late itinerants, will not excuse negligence and want of compassion towards our perishing brethren. Let missionary ministers be ordained, and sent out, as is done in some parts of the Highlands; let collections be made for their support; or let those societies, whose object it is to propagate the Gospel, appropriate a part of their funds to that purpose. We think the gentlemen of the late itinerancy, entitled to the thanks of the Christian world, were it only for bringing so urgent a case before them."

In April, the agency of the new Society was reinforced, by the accession of two labourers, originally belonging to the Secession church. One of these was Mr. John Cleghorn, who (shortly before this Memoir went to press) has joined the company of "just men made perfect." He had nearly completed the usual course of studies in divinity,

* One of these instances was that of Kirkwall, where, previous to their visit, a considerable revival had taken place, through the labours of some belonging to the Anti-burghers.

when, stimulated by a desire for unrestricted liberty in preaching the Gospel to his countrymen, he determined to withdraw from the denomination with which he had been connected. Wishing, however, to connect this liberty with the farther improvement of his own mind, he went to Gosport, where, under the care of Dr. Bogue, he continued preaching and studying for two years; and where, along with his companion already referred to, he was solemnly ordained to the work of the ministry. They contemplated Thurso and Wick, as the scene of their future labours; they expressed, however, a determination, not to confine themselves to any place in which they might be settled, but to preach in the neighbourhood, as far as their abilities could extend.

Returning, in the spirit of this resolution, to Edinburgh, the Society cordially embraced the opportunity of employing them.

In a report presented by them at the close of the summer, they were able to say, "From the different routes that we have taken, I suppose there are none in Caithness who understand English, that have not had an opportunity of hearing the Gospel this summer." They also bear a pleasing and cordial testimony to the labours of their predecessors in the same districts, during the previous season.

Their northern field of labour being thus so ably occupied, the latter were left free to pursue the same great work in another direction. In the Magazine for July, after announcing the departure of Messrs.

Aikman, and J. Haldane, on a tour by "Peebles, Biggar, Hamilton, Greenock, &c. into Ayrshire and Galloway, to preach the Gospel in these counties,"—the editor continues:—

"On this expedition, we cannot better express our sentiments, than in the words of the editor of the Quarterly Magazine:

"'Whatever may be thought of uncommissioned men undertaking to preach the Gospel, there cannot be a doubt that Christians, in the spirit of their profession, who are acquainted with the sincerity of their zeal, and with their knowledge and utterance, as well as their tried and consistent integrity in all parts of Christian conduct, must certainly rejoice, that Christ shall be preached, in a way adapted to awaken those who are in darkness, and Christians who are asleep. To censure their conduct with severity, or to sneer at it, or to teach this to others, though without doing so ourselves, cannot be the practice of any, who feel themselves obliged to be followers of the apostle, as he was of Christ,—Phil. i. 15—18. Let them pray for their success, in turning many to righteousness, and in leading on such as have received the principles of the oracles of God, to perfection! Their work requires much self-denial; let them find relief in the sympathy, esteem, and prayers of the friends of the truth!'"

This is immediately succeeded by the article given below. It is important to the purpose of this volume, not only in declaring the sentiments of my father; but as illustrating the reproach cast on the itinerants themselves, and on all who were known to sanction or encourage them. After stating the kind reception given to one preacher, sent into Fifeshire, by the Society, he adds:—

"In one place, indeed, it is said, that no small alarm was excited by his preaching and distributing small tracts, all of which relate to the things belonging to our eternal peace, and to no other matter whatever. No person in these trying circumstances stood by him; but the Lord stood by him, and strengthened him, proving himself indeed a buckler to those who trust in him; so that he was enabled to preach eleven times in this place; the last time, it is said, to three thousand people. There is so much novelty, in these attempts to promote the spiritual interest of men; this is, in general, of so little consideration with the majority; and men have so much of late disturbed the peace of the country, by popular meetings, and pamphlets relating to political subjects, that there is no wonder that the attention of the magistrate should be roused, by such measures as the Society for Propagating the Gospel at Home have adopted, and are determined, through grace, to pursue. But that this alarm should have continued, after they had heard him preach, and perused his pamphlets, and after they had strictly examined him respecting his purpose and measures, might, but for obvious considerations, truly astonish us. These gentlemen, and all others, however, may be assured, that he is one of those persons, who concern themselves little with the constitution or laws of the state, but to obey them; who pray for kings and all in authority; who judge it criminal to speak evil of dignities; and who meddle not with those who are given to change. He could not comply with their command to speak no more, nor to preach in the name of Jesus; for he holds himself, *in this matter*, bound by authority paramount to theirs; but it is hoped that he refused this, with all due honour and respect to their office. The Society may rejoice, that nothing was alleged against him, except in the law of his God."

It must not be omitted, that in the early part of this summer (1798) my father had met with a very

serious accident. Returning from a visit to his brother, and some other friends, in London, the mail-coach by which he travelled was overturned, a little way to the north of York. Being an outside passenger, he was thrown quite over the hedge, into a field adjoining the road. Not perceiving, at the moment, that he had sustained any injury, he hastily raised himself, and inquired if any one was hurt. Presently, however, he sunk down in a state of insensibility; on recovering from which, he found himself laid on a bed, at the nearest inn, and attended by a surgeon, who had already bled him. He remained there for several days, before he was able to travel homewards. Having reached Edinburgh, he did, with considerable difficulty, preach on the last Sabbath in June; but he did not fully recover, for five or six weeks afterwards. Indeed, it may be said, that he felt the effects of this accident through life. It produced a weakness in his back, and tendency to lumbago, which not only, at times, occasioned him acute suffering; but induced also the frequent necessity of leaning forward in the pulpit, an attitude familiar to the recollection of many, and one which only added to his manner of delivery, a greater appearance of earnestness.

I presume it was during this season of indisposition, that he spent some time, for the recovery of his health, under the hospitable roof of his intimate friend (and one of the trustees of Lady Glenorchy's Chapel) the late Mr. Alexander Pitcairn, at his summer residence

near Burntisland. The name also of Mrs. Pitcairn should hardly be omitted, in the memoir of one whom she so highly esteemed; and who, in return, cherished for her, and for her children after her, a most affectionate regard.* This visit† was connected with many interesting associations; and was long after spoken of with pleasing interest, by some of the kind and social circle to which he was then introduced.

In the month of July, another occurrence took place, which increased and perpetuated the excitement, already produced among the advocates of high church "order and decorum"—it awakened indeed the alarm and disapprobation, of some who had felt no disposition to oppose the more distant, or less obtrusive labours of village and itinerant preachers. I allude to the opening of an additional place, for the preaching of the Gospel, in the Scottish

* See note to page 139.

† I know not whether it was simultaneous with the circumstance recorded in the following paragraph. The date of its appearance in the Magazine, at least favours the supposition. "At Burntisland, a school of the same nature (a Sabbath-school) is just opened, which owes its existence to a private gentleman, who at once contributes his personal services, and means to defray the expense, attending the undertaking. The magistrates have given the use of the town-house, and have furnished it with forms. Hitherto, however, it is much too small, to contain the number of people who attend." This last sentence describes a peculiar feature, in most, if not all of the earlier Sabbath-schools of Scotland, viz., the attendance of many parents and other adults, whose presence, doubtless, induced those who conducted the exercises, to make them subservient to their benefit, as well as that of the children.

metropolis itself. An account of this will best be given in my father's own words, as they are found in the Missionary Magazine for the following month.

"The Edinburgh Circus (which for some time past has been occupied for public worship, by the Relief congregation of this place, while their new place of meeting was erecting) was opened on the 29th of July last as a place of worship, to be served by occasional ministers from England, on a plan similar to that of Mr. Whitefield's Tabernacle, in Moorfields, London. The first sermon was preached on the forenoon of the above day, by the Rev. Rowland Hill, from London, who, we hear, has agreed to supply it for a few weeks; he preached again in the evening; large audiences attended. The Sabbath following, Mr. Hill preached there, in the morning and forenoon, and intended to have preached in the evening; but the congregation, which was extremely crowded, being unfortunately disturbed by an alarm (whether by accident or design, we have not learned) of the galleries being likely to give way, a great confusion ensued, though we believe no person was materially hurt. Mr. Hill went immediately to the Calton Hill, and preached to a congregation there, of not less than eight thousand persons. The Circus was again occupied by him next Sabbath evening, proper precautions being taken, to prevent the danger of a second alarm occurring; and we understand it will continue to be used, on the plan originally proposed. Mr. Hill has preached likewise in some other places in this city and neighbourhood, and in different parts of the country, and always with much approbation, as well as prospect of usefulness."

From the published journal of Mr. Hill himself, we learn, that among the places which he visited, were Dunkeld, Perth, Glasgow, Paisley, Greenock,

&c., preaching to large congregations. Respecting one Sabbath (the last but one which he spent at Edinburgh) he gives the following particulars :—

"Lord's-day, August 26. Preached at seven o'clock, in the Circus, (the place quite crowded,) on the perfection of the Christian, as manifested in the mind of Christ. At the forenoon service, lectured as usual. Mr. Bennett, from England, on his way to Aberdeen, gave us a warm and animated sermon from that passage, 'without holiness no man shall see the Lord:' and in the evening, I preached on the Calton Hill, to a congregation as large, if not larger than heretofore; fifteen or twenty thousand people assembled."

Of this immense multitude, my father was one. The now venerable Dr. Bennett, of London, remembers the occasion well, as that of their first introduction to each other. Indeed, from what I have heard my father say, he was among Mr. Hill's most constant morning and evening hearers. He was also in private, much in his company, and in that of some other ministers from England, who subsequently supplied the Circus. He had previously become, during his journeys into England, to a considerable extent, acquainted with some of the most zealous and eminent among the English Dissenters. It is already known to the reader, that he enjoyed the correspondence and friendship of Dr. Bogue; who also, while visiting his friends in Scotland, had repeatedly occupied the pulpit of Lady Glenorchy's

Chapel. Such intercourse could not fail to have a very considerable influence, on a mind affected as my father's had long been, by ardent zeal for the diffusion of evangelical truth; as well as by liberality of sentiment towards all who seemed to him to have the same great cause at heart.

A circumstance also had recently occurred, which was a strong exemplification of the narrow policy, pursued by the Scottish church. This was the refusal of ordination by a presbytery, to a probationer of their own church (presented by the crown to the parish of Brechin) because he had not attended any of the universities. And the sentence of the presbytery was confirmed by the General Assembly. My father's feelings, with reference to the case, may be gathered from the following announcement:—

"With much pleasure we announce the purchase of Paul's Chapel at Perth, for the use of the Rev. Mr. Garie, and a congregation of Christian people, who wish to enjoy the benefit of his labours as their pastor. Thus, notwithstanding the rejection of that gentleman by the Church of Scotland, the Lord has opened for him a sphere of usefulness, and even a more extensive one, perhaps, than he would have otherwise enjoyed; as, besides labouring statedly in Perth, we understand he intends, occasionally, to itinerate in the surrounding country."

The most direct information, however, as to the state of progress to which my father had actually arrived, in his views of a scriptural church, is that which may be drawn from an article, which soon

after appeared in the Magazine, and which will be found in the Appendix.*

Nearly simultaneous with the publication of the article alluded to, was the first proposal made to my father, of a very important change, in his situation as minister. The account of it shall be given, from an "Address to the Public, by Robert Haldane," published about two years after the time of which I now write:—

"When Mr. Hill, who had been at the opening of the Circus, returned to England, I accompanied him; and it was while travelling along, and revolving the advantages which I conceived Edinburgh might derive from the tabernacle, that it occurred to me, that such houses, nearly of the same kind, although a rotation of ministers could not so well be kept up in them, might be equally useful at Glasgow and Dundee. I supposed, while my brother could supply the Circus as the stated minister, Messrs. Ewing and Innes, who were to have accompanied me to Bengal, would be well calculated for the other places; and that an interchange might now and then be made with the houses of the same kind, which had been erected at Perth and in Caithness; and that any others which afterwards should be erected upon similar plans, through the country, if they conformed to the same strict and scriptural discipline, might be united, as far as Congregational principles admit. I merely hinted these things to two gentlemen in England, neither of whom seemed to approve my views. I therefore said no more about them while in the south, nor was any one else then acquainted with them.

"When I came to Scotland, I proposed the scheme to my brother, and to Messrs. Ewing and Innes, which met with their approbation."

* See Appendix H.

Mr. Haldane had also (I again use his own words) "conceived the idea of sending to England, and educating there, a number of pious young men for the ministry, who might be taken, as in primitive times, from the various occupations of life; and chosen for the ministry, on account of their piety, and promising talents,—but never for the latter, without the former." He found, however, that "considerable prejudices were entertained against that part of the scheme," which embraced their going to England for education. These prejudices were more particularly pressed on his attention, by Mr. Garie, of Perth, who, at the same time, suggested my father as suitable to undertake the charge. Mr. Haldane, therefore, (some weeks after the proposal respecting the tabernacles,) requested my father to instruct a class, which was to consist of twenty students; remarking, that if he declined the work, they must still, as at first proposed, be sent to the south. In these circumstances, my father agreed to this also.

While thus ready to co-operate in plans, which appeared to him calculated to promote the cause of Christ, my father still sustained the pastoral relation to an affectionate people. Although fully prepared to sacrifice personal feelings to his convictions of duty, he yet could not but be sensibly distressed, by the grief which he was about to occasion to others. To those especially of his congregation, who were more intimately acquainted with his views and intentions, his public discourses at this time, must have been fraught with peculiar interest. Among these,

was one founded on Matt. x. 38, described by a hearer as "very pathetic," particularly in the concluding application of the subject. Another was on a text not less appropriate, viz., Rom. xiv. 4.

A communion season also, which occurred on November 11, was a time never to be forgotten. He preached, with great animation, the evening sermon, from Heb. vi. 19, 20. I rather think, however, it was his closing address to the communicants, which most deeply affected some present, who had a presentiment, that at that communion table, "they should see his face no more." Of this number was one, "a mother in Israel," who, besides personal attachment, was grievously disappointed at the loss that would be sustained by the young of the flock, in the threatened removal of one, whose influence over them was so strengthened by mutual affection. She long afterwards described her feelings, in hearing him, on this occasion, quote the well-known lines :—

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee."

She doubted not, that his thoughts were directed to the painful effort, which would be involved in his separation from a people whom he loved. And while she loved him the more, for his integrity of purpose, she could but wish, that it were possible for him to

regard his pastoral connexion, in some other light, than as an "idol" to be given up.

The 29th of November had been appointed by government, as a day of national thanksgiving. The morning service at Lady Glenorchy's, being allotted to him, he preached from Titus iii. 1. His principal object was to give, what he considered scriptural views of the Christian's duty, respecting obedience to human authority in civil matters.

This sermon was, on various accounts, a highly important production. It was repeatedly acknowledged, as "speaking the sentiments of all those, who were connected with the Society for Propagating the Gospel at Home." * Disloyalty and seditious principles, were some of the very charges brought against them, by those whom their Christian zeal had reproved. This will again come into notice, as we proceed; but from the beginning of the Home Missionary movement, † its agents and abettors were accused of designs against the government, and sentiments which their souls abhorred. It had been proved, to the conviction of every unprejudiced mind, that not one instance could be found, in which such charges could be substantiated. But the most groundless imputation, when there is a disposition to embrace it, has often made an impression, not to be

* See "Address to the Public," by Robert Haldane. 1800. pp. 99—138, and Appendix to ditto, containing nearly the whole of the sermon in question.

† See Appendix E.

effaced by the clearest proof of innocence. The then recent horrors, also, of the French revolution, while they were taken advantage of, to excite alarm and suspicion against the itinerants, had strikingly impressed on every Christian patriot, the evil of approaching even to the semblance of disloyalty; while the character of some, who did encourage political discussions, in those agitating times, was such as to render it altogether unsuitable for the disciples of Christ to take any part in their counsels. To some, it might appear that my father's views, as expressed in this sermon, were extreme: but to judge fairly, the whole of these circumstances must be taken into the account. It has been seen also, and it will yet appear in the progress of his history, that he held no sentiments adverse to the exercise, by a Christian, of his civil rights; or the employment of every constitutional means, for preserving his own liberties, or securing the rights of fellow-creatures.

"The Duty of Christians to Civil Government" was soon afterwards published, with this dedication prefixed:—

"To the Congregation of Lady Glenorchy's Chapel, Edinburgh.

"This sermon, which was the last he had the honour to preach to them, is respectfully inscribed, as a small token of love, esteem, and gratitude, by their late pastor, and ever affectionate well-wisher and servant for Christ's sake,

"The Author."

On the following Saturday, being December 1st, my father wrote the following important documents:—

Letter to the Rev. the Moderator of the Presbytery of Edinburgh.

"Edinburgh, 1st December, 1798.

"Rev. Sir,

"I beg you will have the goodness to inform the Presbytery of Edinburgh, at their next meeting, that I think it my duty to decline being considered, any longer, a minister of the Church of Scotland.

"I do, therefore, hereby resign my charge as one of the ministers of Lady Glenorchy's Chapel, and request that the Presbytery may be pleased to sustain this my resignation.

"I am, with respect,

"Rev. Sir,

"Your obedient servant,

(Signed) "GREVILLE EWING."

Letter to the Trustees of Lady Glenorchy's Chapel.

"Edinburgh, 1st December, 1798.

"Gentlemen,

"Having this day informed the Presbytery of Edinburgh, that I think it my duty to decline being considered any longer a minister of the Church of Scotland; I am of course under the necessity of resigning my charge, as one of the ministers of Lady Glenorchy's Chapel.

"In taking leave, gentlemen, I beg in the most respectful and solemn manner to assure you, that I am actuated by no feeling of dissatisfaction or resentment, against either trustees, minister, members of session, or congregation. As far as personal considerations are concerned, I go away with deep regret,

and with the strongest sense of the very handsome and indulgent manner, in which I have all along been treated by a worthy people. I intreat, that you, gentlemen, will accept my sincere profession of the highest esteem and affection for you in particular; and that, notwithstanding our separation, you will allow me to hope for a continuance of your much valued friendship. I have further to request, that you will communicate these sentiments, in any way you judge best, to the session and congregation; and assure them, that I decline the formality of preaching a farewell sermon, solely because I feel myself utterly unequal to the task.

"To prevent misapprehension, I beg leave distinctly to state, that my reason for thus resigning immediately, is not haste to be gone, or to cause inconvenience, but an anxious desire not to run the risk of involving the trustees in any embarrassment, on my account.

"That the God and Father of our Lord Jesus Christ may ever bless the pastor and people of Lady Glenorchy's Chapel, is, and, while he lives, shall not cease to be, the earnest prayer of,

"Gentlemen,

"Your much obliged

"And very humble servant,

(Signed) "GREVILLE EWING."

There is much, in the manner of this important transaction, that is exceedingly characteristic of my father. Few things were more entirely foreign to his disposition, than to *study effect* in what he did. And as his decisions had the *sincerity*, they had also the *directness* of a firm and independent determination. Enough, at all events, has been brought forward, to show that the step, now taken, was neither hasty nor

unexpected. That it was not so regarded, at the time, by the trustees of the chapel, is evident from their reply, which follows. That was not written, however, till the Monday. The Sabbath intervening he spent in retirement. It must have been, to him, a season of interesting and solemn reflection; and we may well believe, that he made it the occasion of a fresh and impartial scrutiny, into every step and motive, by which he had been led on to a decision so momentous.

"Edinburgh, 3rd December, 1798.

"Rev. and Dear Sir,

"I am directed to acknowledge the receipt of your letter, of the 1st current, addressed to the trustees of Lady Glenorchy's Chapel, in which you mention, that having that day informed the Presbytery of Edinburgh, that you think it your duty to decline being considered, any longer, a minister of the Church of Scotland, you are of course under the necessity of resigning your charge, as one of the ministers of Lady Glenorchy's Chapel.

"The trustees are persuaded, that this resolution has not been taken by you, but upon the most serious and mature deliberation; and are fully convinced, that motives of duty and principle alone, have induced you to take such a step. I beg leave to assure you, in the name of the trustees, that they have learned your resolution with the deepest regret and concern, and that however much they may lament the circumstances which have led you to think it your duty to resign your charge, they will ever entertain for you, personally, sentiments of the highest esteem, and most sincere Christian friendship and affection.

"The trustees have communicated your letter to the members

of session, and to such of the congregation as they have had an opportunity of conversing with; all of whom, also, express much regret, that they are to be deprived of so able, worthy, and pious a pastor, whose labours amongst them, they have reason to think, have hitherto been so greatly blessed.

"That the God of all grace and consolation may be ever with you, and bless you in all your concerns, is the ardent prayer of the trustees, for whom I am, with much respect,

"Rev. and Dear Sir,

"Your very affectionate,

"And much obliged servant,

(Signed) "Horatius Cannan.

"Rev. Mr. Greville Ewing."

The next meeting of the Edinburgh Presbytery did not take place till December 26th, of which the following record remains:—

"*Inter alia*,—A letter was given in and read, addressed to the Moderator, from Mr. Greville Ewing, stating, 'That he considered it as his duty to decline being considered, any longer, as a minister of the Church of Scotland, and resigning his charge as one of the ministers of Lady Glenorchy's Chapel.'

"The Presbytery accepted Mr. Ewing's resignation, and did, and hereby do, declare that the said Mr. Ewing is no longer a minister of this church. They also appointed the clerk to give notice of this sentence to the managers of Lady Glenorchy's Chapel. Extracted from the Records of the Presbytery of Edinburgh, by

(Signed) "Thomas Macknight,

"Presbytery's Clerk."

The following extract, from a periodical work (to which allusion has already been made) entitled

"The Quarterly Magazine," will give the reader some idea of the impression, which was made on the public in general, by my father's secession from the Church:—

"Mr. Greville Ewing has withdrawn from the Church of Scotland, and, of course, has resigned his charge as one of the ministers of Lady Glenorchy's Chapel.

"With what views he has relinquished his situation in these, does not seem to be certainly known, as he has given no intimation of this step, or of his reasons, either from the pulpit or the press. The public seem to be ignorant, whether he is dissatisfied with the constitution, or with the administration of the Established Church. If it be the former, they do not appear to know, whether he disapproves merely of the alliance between the church and the state, and of the consequent indiscrimination between Christians and the world; or whether, holding every congregation of apparent Christians, as a complete assembly in itself, he judges it to be independent of all jurisdiction in religion, besides that of its only Lord and Head, and of his will, as declared in the Scriptures. Perhaps, for aught known to the editor, he may have quitted an establishment, which, it may be, he reckons a church of Christ, but less pure, for one intended to be formed, and expected to be more so. This, it is said by some, and the prospect of more extensive usefulness, have determined his present measure."

The public were not long suffered to continue in any uncertainty on these points. I think, however, the reader must have already perceived, that the origin of his dissatisfaction, and that which became, as it were, the clue to all his progressive inquiries and convictions, was A DESIRE FOR MORE EXTENSIVE

USEFULNESS, AS A MINISTER OF THAT GOSPEL WHICH IS TO BE PREACHED TO EVERY CREATURE.

And here, it may be desirable to pause for a moment, and consider what really was the nature of the step which he had taken.

It was not the quitting of one religious denomination, for another, of acknowledged name and standing in the country. Although much good had resulted from itinerant labours, there was not, that I am aware of, a single Congregational church in Scotland, which could be said to have any direct connexion with Mr. Haldane, or his immediate associates. The date of Dr. Bennett's visit to Scotland, already referred to, was also that of the formation of a Congregational church at Aberdeen, which he had the honour to organise.* But this, apparently, had its origin in a local revival of spiritual Christianity; simultaneous, indeed, with a similar awakening in other parts of the country, but chiefly directed and encouraged by correspondence with Dr. Bogue, and other ministers in England; assisted also by Messrs. Coles and Page, two Baptist students at the university.† The case of Perth, as connected with Mr. Garie, has been already named. And in Caithness, although buildings for

* Dr. Bennett also laboured extensively, as an itinerant through Aberdeenshire.

† See a very interesting account of this church, in Dr. Morison's "Tribute of Filial Sympathy." See also in Appendix I, a brief notice of some churches, previously existing in Scotland, which were Congregational, or nearly so, in their worship and discipline.

worship were already in course of erection, at Thurso and Wick, no church was formed, for nine months after this period. Neither had any such organisation as yet taken place, in the Circus at Edinburgh. I name these particulars, simply to show to readers of this generation, what was the relative position, in which my father now stood.

The only influential bodies of dissenters in Scotland were decidedly Presbyterian; and the genius of Congregationalism was, altogether, foreign to Scottish predilections and habits. The very prevalence of a religious profession, was likely to make this form of it unpopular. The strictness of its communion, (as then existing in the intentions of those who favoured it, and since universally practised in the churches in Scotland,) requiring not only proofs of a spiritual character in its members; but confining also the ordinance of infant baptism, to the children of those admitted on such evidence alone—this was an innovation most offensive in a country where exclusion from "church-privileges," was reckoned a mark of disgrace.

The tabernacle system was as yet, in great measure, an experiment. In an especial manner was this the case, with the particular situation to which my father had engaged himself. It will afterwards be seen what were his own views respecting it, and how truly he could say, that in order to be successful in it, "every thing, under God, must depend on his own exertions." If it was an honour to be considered the only man in

Scotland, whose talents and circumstances rendered him fit for instructing a theological class; so also was it a very serious undertaking to do this, in connexion with all the labour and difficulty, of preaching in a new place.

Meanwhile, he had to encounter, if not the opposition, yet the regrets and expostulations of many who had hitherto, for the most part, gone along with him.

As remarked already, not a few in the Church, as well as in other Presbyterian denominations, were sincerely desirous of reformation and revival. They saw nothing to find fault with, in efforts to communicate instruction to the ignorant; they joined in condemnation of bigotry, or party-spirit. But farther, they were not prepared to go. The plan which they sanctioned, was, to remain in the Establishment, in order to counteract the evils, which they could not but deplore. And, far from sympathising in those views, by which my father was influenced, they thought he was lessening his means of usefulness, instead of enlarging them. The greater the affection with which individuals regarded him, the more painful it was to him, to meet their disapprobation. On this ground, he must have felt, in a peculiar manner, the objections urged in a long letter by his father; who, while he scrupled not to speak of him (in regard to ministerial respectability or success) as now "ruined," concluded his letter, with the following expressions of kindness:—

"Having now laid before you these few things, which, I think, should be well considered, I leave you to God, and your own judgment. And I promise, that I shall neither interfere, nor change my countenance to you. You shall be as welcome to my house as ever. I pray that God may give you wisdom to choose, and strength to execute, that which is agreeable to his will, and which may best promote your usefulness in his church.

"And I am, my dear Son,

"In much love, your affectionate Father,

(Signed) "ALEX^R. EWING."

The manner, however, in which he had arrived at this decision, was such as to prepare him, for sustaining whatever was involved in it. His conclusions had been drawn, not from human systems, but from facts, and from experience. Having felt the thraldom of restraints and enactments, which he conscientiously believed to be hinderances in the way of duty, he had seen the necessity of simply seeking direction, from the Divine word and Spirit. And, under such instruction, he had not only discovered the spiritual nature of the Redeemer's kingdom; but had attained that spirit of implicit obedience to his Master, as well as that confidence in the means of his appointment, which made him willing to become a leader, in untrodden paths. He was prepared to risk not only personal comfort and respectability; but also to bring to the test of public observation, the success of measures, which were "every where spoken against."

Already, indeed, these measures were attended by tokens of the Divine presence and blessing. I refer not merely to the numbers awakened, converted, or

edified by the preaching of the itinerants, throughout the country; but rather, at the present, to the state of things in Edinburgh itself, particularly in connexion with the congregation and the services of the Circus. With many souls, it was the season of first love; and even those who had long known the grace of God in truth, looked back to it ever after, as a time of life from the dead. There was a fervour of spirit; a love to each other, for the truth's sake; a delight in all the ordinances of the Gospel, which made it resemble more, perhaps, the Pentecostal period in Jerusalem, than any that has succeeded it. The fear of singularity, and the love of the world, seemed alike, for the time, to have lost their power. The work of God, in seeking the conversion of sinners, was made the business of life. As might be expected, too, they who were under this special influence, "spake often one to another." "Fellowship meetings," as they were called—private exercises of prayer and mutual conference, or exhortation—were very numerous. These had become common in most parts of Scotland, where the missionary spirit in any great degree prevailed; and had doubtless been multiplied (simultaneously with those weekly congregational services already mentioned) under the pressure of national danger and alarm. In some circles at this period, social meetings of the kind alluded to, had almost superseded every other kind of visiting; the intercourse of Christian friends being so sweetened and hallowed by the spirit of devotion,

that, as often as they met together, it was to strengthen each other's hand in God.

The multitudes also, who crowded to the Circus; the zeal and activity of those engaged in Sabbath-schools, and various other useful institutions; the intelligence received from others, sent forth to more distant labours; all these were animating, in the highest degree. They furnished in abundance, topics for the most improving conversation; while they became alike the source of thanksgiving, and the encouragement to prayer.

I have very little doubt, that my dear father, with others among his "brethren and companions," may, even in the world of glory, look back on that time, as the most delightful of all their Christian course. Besides that enjoyment of Divine things, which will always be found in purity of spiritual fellowship, and the conscious integrity of unreserved subjection to the will of Christ, they had much of the exhilarating influence of *recent emancipation*. Their hearts were enlarged, and out of the abundance of the heart their mouths spake. To warn, to beseech, or to exhort their fellow-sinners, was a spontaneous, delightful employment; to describe the blessedness of "peace with God, through our Lord Jesus Christ," was but to express the overflowings of their actual experience. And, to crown all, they were "at peace among themselves." There was no assumption of superiority, or invidious comparison between one class of talents and another; but freely co-operating in one common

cause, they "esteemed each other very highly in love for their work's sake—in honour preferring one another." And thus, their mutual confidence being strong and unbroken, they enjoyed that "comfort of love," which robs opposition of half its power, and disarms even contempt of its sting.

I shall conclude this chapter, with an account of the manner in which my father concluded the year 1798—the use he immediately made, of his freedom from those ecclesiastical restraints, which had hitherto limited his efforts. The following is extracted from the published "Proceedings of the Society for Propagating the Gospel at Home."

"Mr. Greville Ewing, of Edinburgh, having signified his willingness to go out, on a short tour through part of the north country, the Society cordially accepted his offer. His journal follows.

"*Dec.* 14. 1798. Perth. Arrived at four o'clock afternoon. Intimated sermon in Paul's Chapel to-morrow evening.

"*Dec.* 15. Preached this evening in Paul's Chapel, from Eph. v. 1, 2, 'Be ye therefore followers of God,' &c.

"*Dec.* 16. Preached, same place; in the morning lectured on 1 Cor. ii. Afternoon, preached from Psalm lxxi. 16, 'I will go in the strength,' &c. And in the evening, from Ezek. xxxiii. 11, 'Say unto them, As I live, saith the Lord, I have no pleasure,' &c.

"*Dec.* 17. Dunkeld. Left Perth about ten o'clock, this morning, and was favoured with a fair, soft day. Preached at Auchtergaven at twelve, from Luke xix. 10, 'For the Son of man is come to seek and to save,' &c. Was well accommodated in a large barn, which was filled with people, who were attentive

and serious. This my first sermon in a barn—never had more liberty—was happy to hear of a growing concern among the people of this place. May the Lord water the seed sown, and give the increase. After leaving Auchtergaven, was much affected at meeting a woman on the road, who was in tears, because her husband, she said, had refused to let her attend the sermon. She seemed deeply concerned for the salvation of her soul, but much afraid of drawing near to God, while such a sinner; she was, moreover, heart-broken by her husband, who prevented her from hearing either the itinerants, or the seceders; to the last of whom, she said, she was indebted, for any knowledge she had of the Gospel. Gave her a tract on the importance of family religion, and desired her to show it to her husband; but she said she durst not. She had got some tracts before, but was obliged to read them by stealth. Endeavoured to speak comfortably to her, both about her fears as a sinner, and her domestic trials,—promised to pray for her—have not been so much affected for a long time. How many despise the ordinances of Christ, while this poor woman would be glad to hear one sermon, if it were even by stealth! May the Lord bring her soul out of prison, and make me as earnest and desirous to preach, as she seems to be to hear! Arrived here about four o'clock this evening; had a service, by way of family worship, in the mason-lodge. Heard, before going out to it, that a man much beloved in the town, had died this day, and rather suddenly. I therefore sung Psalm xxxix. 4, &c., and read and spoke from Luke xii. 13, to the end of the chapter; a pretty numerous and attentive auditory. Intimated service of the same kind every evening for the week, and sermon on Wednesday here, at six o'clock in the evening. Have been kindly received, both at Auchtergaven and here. O to be thankful, and get faith, to encourage myself in the Lord!

"*Dec.* 18. Went this morning to preach at Dowally, where I arrived about twelve o'clock. Was favoured again with fair,

soft weather. Through a mistake, the intimation had not been properly given; on which account, I had to wait for above an hour, and after all had but a few hearers. Preached to them, in a barn, from 1 John iv. 10, 'Herein is love, not that we loved,' &c. My little flock was very attentive, and I had pleasure in speaking to them. Exhorted them to meetings for prayer, as they often had no sermon on the Lord's-day. Distributed some tracts, partly Gaelic, partly English. Returned by the top of the hills, to enjoy the romantic beauties of this country. Endeavoured, in admiring his works, to adore Him, of whom it is said, 'the strength of the hills is his.' In the evening, had worship here in the mason-lodge, and expounded Matt. iii. The lodge well filled. Previously to the worship, visited a man, who had been much hurt by a fall, in coming from Perth. He could not speak, but seemed thankful for the visit. Spake to him, and prayed with him, and promised to see him again. Am not yet in the least over-fatigued, or affected with cold. O for a heart, as well as strength, for my Master's service! And O that the attempts of this day may not be in vain!

"*Dec.* 19. Again a delightful day. Preached this forenoon at Dalpowie, from Jer. xvii. 9, 10, 'The heart is deceitful,' &c. The hospital, a large house there, almost filled with people, who were apparently very serious, and some of them much affected. Distributed tracts among them. On my return, visited a sick woman near the road. Preached in a barn at Dunkeld this evening at six, from Rom. v. 1, 2, 'Therefore, being justified by faith,' &c. It being a market-day, the barn was quite full. After sermon, visited the sick man I saw yesterday; and returned to the barn to evening worship; expounded the 54th of Isaiah. Evidently a growing concern through this country, for hearing the Gospel; heard of many new places, where preaching is desired. The people in this town have raised about £60, for building a place of worship. May the Lord of the harvest send forth labourers into his harvest.

"*Dec.* 20. A hard frost. Rode, over a very rough road, to Wester mill-town of Clunie, and preached in a barn, (which was more than filled,) from Luke xiii. 5, 'I tell you, Nay; but except,' &c. After sermon, distributed a great quantity of tracts, which were very eagerly received. In the evening, worship as usual, and expounding the 12th of Romans; distributing tracts in the meeting, and on the street. After the service, was present with a fellowship-meeting, formed since Mr. Ross's* arrival; was much pleased with the prayer of an old man, one of the members: there are, I trust, a few here who know the Lord. Was much pleased likewise to-day with a man from a neighbouring village, who rode with me to the Wester mill-town of Clunie. He had not heard any of the itinerants, till Mr. James Haldane came; and ever since he has seized every opportunity of hearing them, and that in spite of contempt and persecution. If God will work, who shall let it?

"*Dec.* 21. Went this day to Easter Capeth, and preached to a crowded barnful of people, from John i. 29, 'Behold the Lamb of God,' &c. The congregation very attentive; some of them a good deal affected. A few had gone from Dunkeld to hear. This a good sign. Had, in some degree, a sweet composure of mind, in illustrating the subject; and a tender concern, in applying it to their consciences and hearts. Hope it may have been a season of refreshing from the Lord. Distributed a great many tracts, both on the road, and after the sermon. Got to Dunkeld about five. At six went to Inver, and preached in a room of the inn, to people within and without, from Psalm xxxiv. 8, 'O taste and see that the Lord is good,' &c. Had some liberty and comfort. After sermon distributed tracts. Worship, as usual, in the lodge. Expounded 1 Cor. xiii. Gave little books to a number of the children, some of whom are

* One of the Society's catechists, who, for some time, had been labouring in Dunkeld and its vicinity.

very promising. Very tired, but in good spirits, and, I hope, thankful.

"*Dec.* 22. Disappointed of a horse. Walked to New Delvin, and, as the school-house was too small to contain the people, preached, standing upon a chair, at the outside of the door, from Eph. ii. 4—6, 'But God, who is rich in mercy, for his great love,' &c. A numerous and attentive congregation. After sermon, distributed a great bundle of tracts, which were eagerly received. Kindly entertained, and sent home, most part of the way, on horseback. Feel less fatigued at night, than in the morning. May the Lord grant a favourable day to-morrow. The worship must be out of doors. Visited, on my return, the sick woman I saw before. In evening worship, expounded the 84th Psalm; and in my way home, visited another sick woman.

"*Lord's-day, Dec.* 23. This morning, the weather rather unfavourable, a thick fog and rain. Obliged to go to the barn in the forenoon, though a number could not get in. Lectured on Isaiah lv. and preached from John x. 27, 28, 'My sheep hear my voice,' &c. The weather being somewhat better, and the crowd increasing, went in the afternoon to the tent which had been set up last night, in the castle close, an open space at the west end of the town, near the church, and preached from 2 Pet. i. 10, 'Wherefore the rather, brethren, give diligence to make your calling and election sure.' A great congregation. Was told there were many, from the different places where I had preached through the week. In the evening at half-past six, preached in the barn, which was quite full, from Heb. xiii. 20, 21, 'Now the God of peace,' &c. Great attention all day, and indeed wherever I have been in this tour. Intimated another visit from Mr. Garie on Wednesday se'ennight. Blessed be God, in good health and spirits.

"*Dec.* 25. Edinburgh. Had not an opportunity of bringing forward my journal yesterday. Left Dunkeld yesterday morning about ten. According to intimation, preached at Auchter-

gaven. Before sermon, was told that fault was found with this kind of preaching, by a Seceding minister in the neighbourhood; on the other hand, was told of a growing concern among the people; and particularly that one, a grey-headed man, seemed to be awakened, and two others deeply affected, by the sermon on Monday last. Preached from Luke xii. 32, 'Fear not, little flock,' &c. Had a comfortable degree of liberty, and a ready command of Scripture. The barn, and the hay-loft of an adjoining stable, more than full. The people, some of whom had come far, were very attentive and serious: not a more promising appearance in any place where I have been. After sermon, distributed all the remainder of the parcel of tracts, and yet some not served. Great demand here, and indeed every where, for the children's tracts. Great desire expressed for a teacher in this place, for the week and Sabbath too. Was happy to see, at the sermon, the poor woman who met me on the road, in so much distress at being prevented from attending, last Monday. Spoke with her; she seemed somewhat comforted by the delightful subject, yet exceedingly timorous, her heart faint, her eyes filled with tears. Promised to desire Mr. Garie to call for her, when he passes to Dunkeld. Intimated sermon by Mr. Garie, on Wednesday se'ennight, the day he purposes going again to Dunkeld. Got safe to Perth about five o'clock. Refreshed by the conversation and kindness of several Christian friends. Preached in Paul's Chapel at a quarter from seven, from Rev. i. 7, 'Behold, he cometh with clouds,' &c. Left Perth this morning about five, in the Aberdeen coach; and, through Divine mercy, arrived here safe, and in good health and spirits; more convinced than ever of the utility, importance, and pleasantness of itinerating. May many run to and fro, and may knowledge be increased! for, at present, many are evidently perishing for lack of it."

CHAPTER V.

COMMENCEMENT AND CHARACTER OF LABOURS AS A TUTOR—MATERIALS OF WHICH THE CLASS WAS COMPOSED—FORMATION OF A CONGREGATIONAL CHURCH IN THE CIRCUS—PREACHING THERE AND ELSEWHERE—PROCEEDINGS OF GENERAL ASSEMBLY—THEIR PASTORAL ADMONITION—REPLIES MADE TO IT, AND IMPRESSION PRODUCED—REMOVAL TO GLASGOW—TOUR WITH ROWLAND HILL—ACCIDENT AT OPENING OF THE TABERNACLE—NUMBERS AND LIBERALITY OF THE CONGREGATION—STATE OF RELIGION IN GLASGOW—CHARACTER OF HIS PREACHING—A CHURCH FORMED—CONTROVERSIAL PUBLICATIONS—CONCLUSION OF ATTENDANCE BY FIRST CLASS—THEIR DESTINATION—SECOND CLASS.

1799, 1800.

With the beginning of the year 1799, my father entered on the stated and important labours of a theological tutor. To those unacquainted with the customs of Scotland, it may be necessary to mention, that he had no domestic superintendence of the young men. They resided with friends, or in private lodgings, receiving from Mr. Haldane a fixed allowance for their support. They met my father, at such times as he appointed, in a room provided by him for the purpose; but whether, during his continuance in Edinburgh, this was in his own house or elsewhere, I am unable to say. Twenty-four being found eligible, he commenced with that number, instead of twenty, as originally proposed.

The following valuable communication is from one of their number, the Rev. John Munro, of Knockando. He will not, I trust, be displeased with me, for thus recording his name, along with that of one who peculiarly honoured him, as "a good soldier of Jesus Christ." Those readers also, who, in connexion with the Congregational Union of Scotland, are the most desirous to possess a just memorial of my father, will receive the statements of Mr. Munro, with double interest and confidence, when informed of the source whence they are derived.

"My first interview with our late beloved friend, Mr. Ewing, was in the beginning of January, 1799. From that interesting period, until the Lord called him home, I can truly say, he was increasing in my esteem and affection. It was my happy privilege, to be nearly two years under his private tuition, and his public ministry; and among all the distant, kind friends, with whom I have been favoured, none of them will think it strange, that I have always reckoned Mr. Ewing the chief.

"Our first class was selected from the different bodies of Presbyterians; and when placed under Mr. Ewing's care, I am not aware that there was a single individual among us, that could be called a Congregationalist in sentiment. Some of us belonged to the National Establishment; others to the Relief; and not a few were Burghers and Anti-burghers. The only qualifications for admission to the seminary, were genuine piety, talents susceptible of cultivation, and a desire to be useful to our fellow-sinners, by preaching and teaching the words of eternal life. The grand object proposed, by the zealous originators of the scheme, was to qualify pious young men for going out, literally to the high-ways and hedges, to preach the Gospel, unconnected with the peculiarities of any denomination

—an object which, I trust, will always hold a conspicuous place, in all the proceedings of our body, in connexion with a stedfast adherence to our denominational principles.

"Such were the materials placed under Mr. Ewing's tuition; but before the termination of our prescribed course of study, we found ourselves decided and intelligent Congregationalists. Various circumstances contributed to bring matters to this issue; although there was nothing like effort, on the part of our beloved tutor. When I joined the class, I was connected with the Anti-burgher Seceders; and under the pastoral care of an eminent man of God, whose grand object was, not to make people Seceders, but to bring them to Christ.

"Our beloved tutor soon gained the confidence and affection of his pupils. With the affection and compassion of a tender-hearted parent, he bore with our infirmities; and, with patience and meekness, he instructed us, as we were able to learn. He always met us with the smile of parental affection, nor did I ever witness a frown on his brow. The course of theological lectures which he delivered to us, was very extensive, and deeply interesting. In private and public, Mr. Ewing's plan was, to make the Bible its own interpreter, by comparing one part with another. In this way, Congregational principles insinuated themselves, almost imperceptibly, into our minds. There was nothing like dogmatism, or lordly authority, to be seen in Mr. Ewing, either as a teacher or a pastor; but there was (shall I say) a certain charm about him, which procured him a dignified parental authority, over all the students, which he exercised in the kindest manner.

"Some time after the class was opened in Edinburgh, a church was formed on Congregational principles.* The chief agents in its organisation, were the Messrs. Haldane, the late Messrs. Aikman and Campbell, with our tutor. The only essential

* In the Circus.

qualification for membership, was evidence of *decided piety, and of conversation becoming the Gospel.* Though we did not formally join the church at its commencement, we were far from being unconcerned spectators. We had now an opportunity of seeing Congregational principles, embodied and exemplified; and, comparing what we saw with the apostolic epistles, our Presbyterian principles were shaken, and ultimately became totally untenable. But with some of us, the change was very gradual."

The following communication, from another friend already mentioned, (a student of the same class,) is inserted, not for the purpose of under-rating the part taken in the above important transaction, by the other individuals named; but simply as narrating that, which more immediately concerns the subject of these pages:

"As I joined the church after it was formed, I was not privy to the discussions which led to the original compact. But I was told, how your father, as having a more perfect understanding of what pertains to the social constitution, was the principal agent in showing from the Scriptures, what was adapted to it: and that he resisted, with effect, every suggestion, not originating in the plain sense of 'the law and the testimony.' Opposed as he was, on all occasions, to *the half-measures of human policy,* and resolved to follow the Lord wholly, he insisted on following the truth of God, the whole truth, and nothing but the truth, as taught in the Scriptures, and exemplified in the history of the primitive churches. And in opposition to some, who seemed inclined to copy England, in the monthly observance of the Lord's supper, he showed, that there was no better warrant for observing it once a month, than once a quarter, or once a year. But that, having a scriptural reason for weekly communion, in the example of the primitive churches, it was the duty and privi-

lege of all the followers of Christ, to act accordingly, expecting the Divine blessing, in obeying the Divine rule,—which was afterwards verified, in his happy experience of great success, in doing the work of the Lord, as commanded." *

It was this simple determination to be guided by Scripture alone,—this all-absorbing desire to know, and to follow the will of Christ, which sustained and tranquillised the mind of my father, and others, throughout the whole of these proceedings. While the presence of such motives, could not but add solemnity to a work, always so important and solemn, as the formation of a Christian church,—it would also encourage the hope of obtaining Divine direction, and enable him to rise above the many circumstances and anxieties, which might otherwise have greatly disturbed him. He was engaged, not in a customary, but a primary movement. The measure itself, had not indeed been originally contemplated, in the opening of the Circus for worship. Mr. Haldane observes, in his

* In a subsequent letter, the same writer says :—"I have no notes of what I wrote, concerning your late worthy father having taken part, in the formation of the first Independent church in Edinburgh. But recollecting that I wrote something, of his having advocated weekly communion, perhaps I did not advert to the fact, that that church attended to monthly communion, for a time, and adopted weekly communion in 1802, after your father had shown its practical working in Glasgow, for more than two years ; and such became the practice of all the other churches, except at Aberdeen, and some other places in that neighbourhood. The churches in Wick and Thurso long continued to have it monthly, but have attended to weekly communion for the last twenty years."

"Address to the Public," "The multitudes that heard Mr. Hill, and the spirit of attention that seemed to be excited, encouraged us to go on. After some time, a church was formed, of which, at first, we had no intention."

The idea, however, had already presented itself, that the same result might be expected at Glasgow, at Dundee, and in Caithness; they were engaged, therefore, in forming an institution, which might be the model of others. Besides, it was to be set up, in the same city where, so lately, my father had held office in another communion, from which he had withdrawn, on the ground of its being indefensible from Scripture. How many eyes, then, would now be intently watching his proceedings! And how naturally might he expect, that the very persons, most zealous for existing systems of church-government, would be the first to seize on any thing in the new society, like a departure from the Scriptures—as a triumphant evidence, that the attempt to imitate the primitive practice, was alike fruitless and absurd. He, however, doubtless realised the spirit of sacred courage, expressed by him who said, "Then shall I not be ashamed, when I have respect unto all thy commandments."

This statement might seem imperfect, without a description of what actually was adopted, as the constitution of this, the first church, in what was long called the Tabernacle connexion. Mr. Haldane, in his Address, has given it as follows:—

"The form of church-government is what has been called Congregational. It is exercised in the presence of the church itself, by its pastor and church officers, and with the consent of its members, independent of any other jurisdiction; a form long known, and acted upon in England. A strict discipline also is maintained. The characters of all persons, admitted as church-members, are particularly examined; and great numbers have been rejected, either from ignorance of the Gospel, or from not appearing to maintain a becoming walk and conversation. . . . The church-members are exhorted to watch over each other in love; if any one be overtaken in a fault, he is reproved; but if convicted of departing from the faith of the Gospel, of deliberate immorality, or allowed and continued indulgence in sin, he is put away; and restored, only upon credible proofs of repentance. Such regulations we believe to be according to Scripture, and calculated to promote edification."

My father united in the fellowship of this church; and he preached in the Circus, for the first time, on the evening of January 27th, 1799, when a collection was made, for the Society for Propagating the Gospel at Home. On the following Sabbath, being February 3rd, Mr. James Haldane was ordained to the pastoral office. This was another new thing in the land, and the service, which continued five hours, was attended by "a crowded audience, who showed the deepest attention." Mr. Aikman (one of the members of the church) was the individual who, in their name, gave a statement of the views, with which they had united in fellowship, and in the choice of a pastor. My father addressed the pastor, and the people also, from

1 Peter v. 1—4. I regret being unable to find any notes of this sermon.

In reference to this period, he afterwards wrote, "I often preached in the Circus;" and he mentioned particularly the services which, for some time, were held on Sabbath mornings, at the early hour of seven o'clock. "These," he observed, "were more especially designed for Christians;" but indeed it appears, that in all his discourses at this time, his mind was much directed to discrimination of character, among hearers of the Gospel. From the memoranda of one who occasionally heard him, among his subjects were, "The difference between true and pretended faith," from James ii. 14—26; "The necessity of sincerity in religion," from Matt. xxv. 1—13; and from Psalm l., "showing that these threatenings against formal and hypocritical worshippers, applied, equally, to Jews and Gentiles."

His preaching was not confined to the Circus. Besides a Sabbath at Perth, he was occasionally, during the spring, at Musselburgh, Borthwick, Dalkeith, Cockpen, and Water of Leith. In the latter end of May, he gave a week to itinerant labours; preaching at Carluke, Carstairs, Lanarkbridge, Lesmahagow; six times in all, and in most, if not every one of these places, in the open air. Whether his visiting this district, arose from any former acquaintance with it, when resident at Cambusnethan; or whether, in any way, connected with the well-known

zeal for the Gospel of Mr. David Dale, I cannot determine. A few months before, my father had received and published a letter, giving the following account of what was doing by that distinguished philanthropist :—

"About five hundred children, between the ages of seven and fourteen, taken from poor-houses, cottages, and even from the streets, are employed; they are taught reading and writing, and the principles of religion, by teachers appointed for the purpose; their morals are carefully inspected; all of them who are able, attend regularly the church, or the Seceding meeting-house, where seats are provided for them. Mr. Dale likewise encourages Gospel ministers to preach to the children, on Sabbath, or week-day evenings; several have already done so, and the prospect of utility is considerable."*

My father, at all events, had the privilege of friendship with Mr. Dale, and delighted to dwell on the excellences of his character; often remarking, that whatever was truly valuable in the "social system," at New Lanark, was originated by Mr. Dale, and based upon Christian principles.

This same month of May, however, was witness to another, and very different kind of proceedings. The General Assembly of the Church of Scotland was convened, at the very time, when my father, as above

* Mr. Hill, in the journal of his second tour in Scotland, mentions preaching at Mr. Dale's cotton mills "to six hundred children, and as many men and women, in a large room, appropriated for the purpose."

described, was quietly doing the work of an itinerant; and the fulminations of that venerable conclave went forth against him, and all others, guilty of the like irregular practices. From the newspapers of the day, the following brief notices are obtained, of the Assembly's proceedings :—

"Tuesday, May 28th, 1799.—The Assembly had under consideration several overtures, transmitted by different synods, with regard to employing persons to preach in the parishes, in the church, who were not duly licensed by some Presbytery, and had not received a regular education at a Scottish university."—So far, from the *Caledonian Mercury*. The *Edinburgh Advertiser* more particularly specifies—"Overtures, from the Synod of Aberdeen, and that of Angus and Mearns, respecting vagrant teachers and Sunday-schools, irreligion and anarchy." "The Assembly unanimously agreed to the overtures, and prohibited all persons from preaching, in any place under their jurisdiction, who were not licensed as above; and also those who are from England, or any other place, and who had not first been educated and licensed in Scotland. And resolved that a 'Pastoral Admonition' be addressed by the Assembly, to all the people under their charge."*

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* It was rather a remarkable coincidence, that at the very time (May, 1842,) when I had, in arranging the materials for the present work, arrived at the above events, the daily papers announced the rescinding of this act, by the unanimous decision of the General Assembly, then in session. The expressions employed, by those members of the Assembly who spoke on the subject, are much stronger than any that I should have thought of using. Dr. Cunningham, who introduced the overture for rescinding it, spoke of it as "eminently

"Wednesday, May 29th.—The first business was a reference, from the Synod of Lothian and Tweeddale, against a sentence of the Presbytery of Edinburgh. Mr. Ewing, minister of Lady Glenorchy's Chapel, in December last, gave in to the Presbytery a letter of resignation of his charge, as a minister of the Church of Scotland, which they accepted. No protest followed, against this decision; but a member of Presbytery brought the matter before the Synod, and the Synod referred it to the Assembly. After a short debate, it was unanimously agreed, to adopt the same sentence as was pronounced in the case of Mr. Bayne, in 1766, namely, That Mr. Ewing be no longer considered as a minister of this Church; nor allowed to accept a presentation to any parish, or living, in it; and that no clergyman of this

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discreditable to the Church of Scotland." "It was passed for temporary purposes, and upon motives and grounds which, he believed, were now regarded by a great majority of the Church of Scotland, as of the most erroneous and improper kind; and as amounting to nothing less than a hatred to the cause of evangelical truth." "It had been passed at a time that was now considered one of the most melancholy and deplorable periods in the church's history; but a very few years after the Assembly had declared, that they would take no part, and manifest no interest, in the propagation of the Gospel among the heathen abroad; when many of its members regarded the church, as a mere municipal institute or corporation." Dr. Candlish remarked, "It was notorious, that that act was framed, for the very purpose of excluding from the pulpits of the church, men whom it would have been an honour to any church to employ, in preaching the unsearchable riches of Christ." Mr. Guthrie, of Edinburgh, said, he looked upon the act of 1799, "as one of the blackest acts the Church of Scotland ever passed; and he rejoiced with all his heart, that such an overture had been made. The act was passed, not to exclude heresy from our pulpits, but to exclude truth."

Church employ him in any manner, unless this sentence shall be taken off, by a future General Assembly.*

"Monday, June 3rd.—The committee who were appointed to draw up the Pastoral Letter, relative to the missionary and itinerant preachers, presented the same, which was agreed to, and four thousand copies of it ordered to be printed, to be circulated amongst the Presbyteries, &c.; and it was appointed to be read, from the pulpit of every parish, the first Sunday after being received. This committee also gave in their report relative to Sunday-schools, which was also adopted, and sixteen hundred copies of it ordered to be printed, for the use of the Church."

Before presenting the "Pastoral Letter" to the reader, it may be necessary to make a remark on the proceedings above described. The account of them is given, simply as they occurred, in the regular arrangement of business before the Assembly. Of that business, as going on, on the days specified, these proceedings were of course but a part, or rather parts, distinct from each other. Their selection, however, from all the rest; and their juxtaposition on immediately consecutive days, have contributed, I imagine, to a mistake which I am desirous to rectify. It has, in various publications, been stated, that my father was "expelled," or "excommunicated" from the Church of Scotland. No such transaction took place. To persons, indeed, unaccustomed to the phraseology of church courts, there is an air of seve-

* "This day the galleries were crowded, in every corner, with a beautiful assemblage of ladies of the first fashion."—*Edinburgh Advertiser.*

rity, in the decision of the Assembly in his case; but it amounted, in reality, to nothing more than a confirmation of what the Presbytery had done, in accepting his resignation. That there were some, who wished it otherwise, is evident from the appeal being brought; but it is equally evident, that there were no grounds, on which a vote of censure could have been passed against him. Had these existed, I think there is little doubt they would, before that time, have been acted on.* But though he had been bold to utter sentiments, which he knew would be offensive to a party that was dominant in the Church; he had conscientiously abstained, while he continued in that church, from every thing inconsistent with those engagements, by which he had subjected himself to its authority.†

Leaving, then, the sentence which respected him individually, and which was a matter chiefly of form, we come to a document of much more importance, as expressing the real spirit and sentiments of those, by whom it was prepared. Its insertion seems necessary to the completeness of the design, intended in these pages :—

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* See Preface to his "Defence of Itinerant and Field-preaching," as given at page 156.

† See Appendix K.

"Edinburgh, June 3, 1799.

"PASTORAL ADMONITION,

"Addressed by the GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, met at Edinburgh, May 23, 1799, to all the PEOPLE under their charge.

"Dearly beloved Brethren,

"You well know that it has been prophesied in Scripture, that, *in the last days, perilous times were to come, when many false teachers should arise, scoffers walking after their own lusts, and when men should turn away their ears from the truth.* The prophecy has been brought to our recollection, by the subjects which, in the course of the business of this Assembly, have come under our review. We have contemplated, with devout reverence, events in the conduct of the Divine government, which appear to us, to be a fulfilment of this prophecy; and, from a sense of the dangers to which you are exposed by those events, we feel ourselves bound in duty, and engaged by affection, to issue this fatherly admonition, which your ministers, in the name, and by authority of the General Assembly of the Church of Scotland, will read to you from their pulpits.

"It is too well known, that, in a neighbouring country, an evil and pernicious spirit has arisen, which, like a pestilential vapour, has spread its malignant influence over several surrounding states. The unhappy nation of the French, not content with having first slaughtered their sovereign, and overturned their own government; not content with endeavouring, by acts of violence, to subvert the established governments of other nations, and to introduce amongst them, their own principles of rebellion and anarchy; have also impiously attempted to wage open war against the Christian faith. They have shut up their churches, studied to abolish the memory of the Lord's-day, declared the belief of a future state to be an empty dream;

and by their emissaries, and their numerous publications, have sought to spread every where abroad their atheistical tenets, and to render every nation dissatisfied with their own rulers, and with their own governments, both ecclesiastical and civil.

"Hence has arisen that variety of books and pamphlets, containing the most impious opinions, and propagating the spirit of sedition and rebellion, which have been disseminated, with much care, amongst all ranks of men in this land. While such doctrines are abroad, and many, through ignorance or inadvertence, are in hazard of being poisoned by them, the solicitude which we entertain for your welfare, in time and in eternity, has led us to warn you, against the seduction of false teachers. Now is the time, dear brethren, to show that you are not ashamed of your blessed SAVIOUR, and of his words; *earnestly to contend for the faith which was once delivered unto the saints;* and to reject, with contempt and indignation, that false philosophy, pregnant with lies, which has wrought so much mischief amongst mankind. Listen not to any insinuations from those, who seek to pervert you from the sound and good principles you early imbibed; and beware, particularly, that they instil not into your minds, sentiments of disaffection to that wise and mild government under which you live. Remember, with gratitude, that goodness of the ALMIGHTY, which, when so many other nations have been distracted with civil commotions, and laid waste by hostile devastations, has preserved you in tranquillity and peace; *every man, under his own vine, and his own fig-tree,* enjoying with safety the fruit of his labours, under the protection of laws, which afford equal justice to the poor and to the rich. Instead of being captivated by that empty sound of liberty, which has proved to be only another name for anarchy or tyranny, let zeal for true religion ever remain in your minds, united with attachment to our happy constitution, and with loyalty to that gracious sovereign, with whom Providence has blessed us.

"It is much to be lamented, that, while we are assaulted by false principles imported to us from abroad, there should, of late, have arisen among ourselves a set of men, whose proceedings threaten no small disorder to the country. We mean those, who, assuming the name of missionaries from what they call the Society for Propagating the Gospel at Home, as if they had some special commission from heaven, are at present going through the land; not confining themselves to particular stations, but acting as universal itinerant teachers, and as superintendents of those, who are established the teachers of religion by the Church; intruding themselves into their parishes, without any call; erecting, in several places, Sunday-schools, without any countenance from the Presbytery of the bounds, the minister, or heritors of the parish; committing, in those schools, the religious instruction of youth to ignorant persons, altogether unfit for such an important charge, who presume not only to catechise, but also to expound the Scriptures; or to persons notoriously disaffected to the civil constitution of the country; and connecting those schools with certain secret meetings, in which, as we are informed, every person is bound, not to spread abroad any thing that is said or done in the meeting, to the prejudice of any of the members; into which no person is admitted, without the consent of the whole of the members; and which keep a correspondence with other societies in the neighbourhood. You see the men, who by themselves, or their associates, conduct those Sunday-schools and secret meetings, bringing together assemblies of people in the fields, or in places not intended for public worship; where, pouring forth their loose harangues, they frequently take the liberty of censuring the doctrine or the character of the minister of the parish; studying to alienate the affections of the people from their own pastors; and engaging them to join this new sect, as if they alone were possessed of some secret and novel method of bringing men to heaven.

"Hitherto, brethren, you have regarded a regular, standing

ministry as a Divine institution. You have been taught, that the Lord Jesus Christ himself did not act in a public character, without producing and proving a heavenly commission; that the extraordinary endowments which he conferred upon his apostles, were their warrant for appearing as the preachers of his religion; and that the evident connexion between those endowments and the appointment of the first ministers of the word, is a direction to Christians in all succeeding ages, to consider the office of public teachers as a Divine ordinance, the exercise of which requires talents, corresponding to the importance and difficulty of the charge. You know that the Church of Scotland, in conformity to these principles, prescribes a long course of education to those who are trained for the holy ministry; and, in order to prevent the misapplication of literary studies and talents, requires from all whom she licenses to preach the Gospel, the most solemn engagements, that they will adhere to the standards which she has published of her doctrine, worship, discipline, and government. But all this care and solicitude concerning the ministry of the Word, which we and our fathers learned from Scripture, is now ridiculed as unnecessary. The men who assume the character of missionaries, declare that every man has a right to preach the Gospel; and they are now traversing the whole country as evangelists, without any sort of authority, without giving any public pledge for the soundness of their faith, or the correctness of their morals; and without those advantages of regular education, and of preparatory knowledge, which, under every form of a Christian church, ever since the age of miraculous gifts, have been held as indispensably necessary for the useful and successful discharge of a Gospel ministry.

"We wish to judge charitably of all men. We are willing to hope, that amongst these missionaries, there are several worthy, well-meaning people, who have been led astray by men, more artful and designing than themselves. But it is impossible not to perceive, that the whole scheme, and the manner in which it

is conducted, discover more of a spirit of ambition and vanity, and of a desire to claim a lordly dominion over your faith, than of the spirit of the Gospel, which is a meek, an humble, and a peaceable spirit, and a spirit of order, not of confusion. And whatever may be the intentions of some who have engaged in this scheme, the manifest tendency of their proceedings is, to foster the violence of a blind, intemperate zeal; to unsettle the minds of many; to throw their principles loose, by distracting them with novelties, and to make them become like *clouds without water, carried about of winds.*

"You may have been led by curiosity, to listen for a little, to what these strange and self-authorised teachers of religion have to say. But that any of you will give them lasting countenance, or adhere to them as guides, forsaking, upon that account, the Established Church, in whose principles you were baptized, and under whose wings you have been bred up, we are persuaded better things of you, than to believe or suspect. For, is it to be imagined, that any well-disposed and sober-minded Christians could think of deserting those houses of God, in which their fathers have so often worshipped, and which have so often resounded with their own songs of praise, in order to follow up and down a sect of men, whom you know not whence they be? Is not the Church of Scotland, which has been distinguished by the testimony of many generations, for the purity of its doctrines, and the character of its ministers, worthy of your most steady and zealous attachment; that church, in defence of which your forefathers fought and bled, and which has produced so many confessors and martyrs in the cause of our common faith? Much reason there is to suspect, that those who openly profess their enmity to our ecclesiastical establishment, are no friends to our civil constitution; and that the name of liberty is abused by them, as it has been by others, into a cover to secret democracy and anarchy. Persevere, therefore, in those principles in which you have been bred, and which you have hitherto

honourably manifested. Beware, beloved brethren, of all who would shake your attachment to the Established Church of Scotland. By diligently improving those stated means of instruction, which she provides for you, and always consulting the sacred Scriptures as your supreme rule, the path of duty will be clearly pointed out to you. But those, who *heap to themselves teachers, having itching ears,* those who are continually seeking new guides, wander into many unknown paths, which lead them into dangerous snares and errors.

"In these giddy times, when the love of innovation so much prevails, and when the spirit of innovation has broken forth in so many forms; listen to *the words of truth and soberness. We speak as to wise men; judge ye what we say.* Recollect the counsels and the practice of your fathers; recollect your own experience of instruction and edification, under a well-educated and regularly ordained ministry. *Stand, brethren, in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.* And may God enlighten and fortify your minds by his good Spirit, and, amidst all dangers, enable you to *behave yourselves wisely in a perfect way!*

"Subscribed, in name of the Assembly, by

"William Moodie, D.D., Moderator."

My father immediately published, in the principal Scottish newspapers, the following letter, addressed to the editor of each respectively:—

"Sir,—

"In your paper of this day, you have inserted a Pastoral Admonition, which has been unanimously approved of, and adopted by the late General Assembly, addressed by them to all the people, and ordained to be read from all the pulpits of the

Church of Scotland. In that Admonition, the missionaries from the Society for Propagating the Gospel at Home, are loaded with many heavy charges, which, if true, would justly render them the abhorrence of mankind. I am known to have acted repeatedly, as one of the missionaries from that society, and, of course, am involved in the common accusation.

"Through the channel, therefore, of your paper, I appear before the world, to assert my innocence of crimes which I detest; and to complain that I have been grossly libelled, in the most solemn manner, by the unanimous order of the General Assembly of the Church of Scotland, without the production of a single fact to my prejudice, and without an opportunity afforded me, of answering for myself, or obtaining redress. My principles respecting the duties of Christians to civil government, which have been laid before the public, and read by many of my *unanimous accusers,* are not those of conspiracy, sedition, or rebellion, but the very reverse.

"I challenge the whole world, to produce the most distant shade of evidence, that my profession, in this respect, has ever been belied by any part of my conduct; or that I have ever acted with any man, or set of men, for a single moment, whose principles, political or religious, were, to my knowledge, inconsistent with my own.

"I bless God, that my life has been early devoted to nobler pursuits, than those of worldly ambition. I have preached, and by the grace of God I will preach, wherever my lot may be cast, the everlasting Gospel of our Lord and Saviour Jesus Christ; referring to the infallible standard of his word, as, at once, '*my authority,*' and '*my public pledge of the soundness of my faith;*' and submitting '*the correctness of my morals,*' to the testimony of those who see and know me, and to the authority of the laws of the land in which I live.

"I am, Sir, &c.

"GREVILLE EWING."

The maligned society also put forth a reply, referring, for their vindication, to their previous publications; and, "in short, denying all and every one of the accusations, brought against them, in the Assembly's Pastoral Admonition." A letter also appeared in the newspapers, from the late Rev. George Burder, then of Coventry. The following sentences are a part of that letter :—

"Sir, I am one of those ministers, who have been invited to spend a few Sabbaths at the Circus in Edinburgh, and to preach occasionally in the country towns and villages. It has been my practice in England, for more than twenty years, to itinerate on the week-days, as far as the duties of a settled charge would admit—a practice not new in the south. Good Mr. Henry, author of the Commentary on the Bible, and many other valuable men, followed the same course. My brethren, who preceded me at the Circus, have been in the same habits. In the tolerant country of England, and under the benign influence of the toleration act, we have enjoyed this liberty unmolested, except, occasionally, by certain lewd fellows of the baser sort; who have been generally excited to persecution, by envious men who believed not the truth. But it was reserved for me to find in Scotland, men, sustaining the ministerial character, who scruple not to brand their brethren, of both countries, with the name of *vagrant teachers;* and to insinuate that they are all enemies to the state, because they presume to preach the Gospel to perishing sinners, without their authority; though it is now with an ill grace, that they complain of our preaching out of doors, when they have, by their late act, shut the doors of all their churches, against all the world but their own body. Nor is this all. Threats have been thrown out, that, if the good people of Scotland will not regard their high admonition; if they will still

assert their liberty to hear whom they please, and to judge of religious matters for themselves; and if the good work of instructing poor children, and converting poor sinners, shall yet make "*an alarming progress,*" then they will apply to his majesty for assistance. What is this, but the avowal of an intention to persecute, a resolution to solicit the civil power to suppress religious liberty?

"I conclude with recommending, to the gentlemen who have brought forward these charges, the wiser conduct of a general assembly, mentioned in the Acts of the Apostles, who agreed to the mild advice of Gamaliel, who said, 'Refrain from these men, and let them alone; for if this counsel, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.' For myself and my brethren, I beg leave to say, 'We depart from this council, rejoicing that we are counted worthy to suffer shame for the name of Jesus, and determined, wherever we have opportunity, to teach and preach Jesus Christ.'"*

Nothing farther is necessary, in illustration of the true aim and meaning of the Assembly's proceedings, or the manner in which they were, at the time, understood and regarded. Neither could it have been any matter of surprise, to those acquainted with the state of the Scottish Church at that period, had it been by

* Mr. Hill, in connexion with his visit to Mr. Dale, already mentioned, makes the following allusion to one sentence in the far-famed Admonition—"As an upright magistrate, and a zealous supporter of the Gospel, he (Mr. D.) is of double use in the country; and we 'artful and designing men' should take care of our tricks, lest we should be discovered by laying ourselves open, in our intercourse with a magistrate, whose aversion to French politics, and attachment to the British constitution, are almost proverbial."

the overwhelming *majority* of the Moderate party, with whom those proceedings originated, that the vote was carried in their favour. There is no difficulty in understanding, how enmity to evangelical truth, and the stings of a conscience reproved by the zeal and earnestness of others, produced so intolerant and unjustifiable measures. But they were carried "*unanimously.*"

Where, then, were the truly pious clergymen or elders of the church? Surely, among the members of Assembly in 1799, there was, at least, as usual, a minority of such men. If it be said, that as conscientious churchmen, they were *frightened* by the apprehension of a new sect, into an act which cut them off from ministerial communion, with hundreds of those whom they acknowledged and honoured as brethren—can this justify their silent acquiescence in charges against good men, which they knew to be false? Could they not have guarded their pulpits, and warned their people, without giving currency to insinuations equally base and unfounded? Not to mention Sabbath-schools, of which many had been established by clergymen; were there not some in that Assembly, who had even admitted the necessity of itinerant preaching, acknowledged its beneficial results, and had opportunity of admiring the simplicity and godly sincerity of those who promoted it? Assuredly, my father had good reason for "dissatisfaction" with church-courts, which not only had *power* to execute such enactments, but *influence* to silence

those, who should have remonstrated against them. And, however great the indignation, or painful the sense of wrong, with which, at first, he was affected by this occurrence; undoubtedly, its more permanent results must have been, to confirm the wisdom of the step he had taken, and increase his satisfaction, in the consciousness of emancipation from such thraldom.

With regard to the impression on the public at large, it may well be supposed, that it was generally that of astonishment. Even worldly men were indignant at such a display of bigotry. And none more keenly felt its injustice, than many of the pious members of the Establishment. The prevailing aspect of the times, however—that which was associated with the greatest noise and publicity—was a general echo of the sentiments, contained in the admonition. A friend (from his own recollection) informs me, that,

"From the pulpit and the press, an alarm was sounded through the length and breadth of Scotland, against the new sect in the land; and not a few Presbyterian ministers among the dissenters, were as loud in denouncing it, as the established clergy. Pamphlets and sermons, of various sorts and sizes, including dark inuendoes, were fulminated against us."

Amidst so many flying darts, my father could hardly expect to escape, without being called to take part in the combat; and such, as we shall see, was indeed the case. But, meanwhile, the time had arrived for him to quit the place of his birth—the scene of

much usefulness, and many delightful associations. With reference to this period, he has thus written :—

"At Edinburgh, were almost all my relatives, and almost all my Christian friends. At Glasgow, I, at that time, knew not six individuals, from whom I could promise myself a hearty welcome. I had, at the very time, proposals made me, of a far less difficult situation in Edinburgh; and, indeed, felt it a great sacrifice to leave that place; a sacrifice which I would not have made, but for the sake of the scheme of establishing tabernacles, not merely at Glasgow, but also at Edinburgh and Dundee. I have the happiness to know, that to this day, (1809,) many of my friends in Edinburgh are in the habit of declaring, the desire which they then expressed, of my stay among them; and of assigning their knowledge of my choice of the tabernacle scheme, as the only reason why a similar desire was not expressed, by greater numbers, and in a more public manner."*

Under the influence, then, of such feelings, on June 2nd, he preached in the Circus, from those words of the Apostle, in his Epistle to the Philippian

* The following remarks (of the same date as the above) may be also appropriately introduced here. "I agreed to leave Edinburgh, to come to Glasgow, and to occupy the Tabernacle here, on the terms which Mr. Haldane proposed, with the view of co-operating in the scheme of opening large places of worship, in the principal towns of Scotland; but it was, by no means, with the view of obtaining the possession of the house at Glasgow, that I left the Established Church. It is not for me to say what would have happened, had I never left Edinburgh; neither do I repent having come to Glasgow; but I can say, that this step was perfectly distinct from my leaving the Established Church; and was regretted by some, who left the Establishment along with me, as well as by others, whom I left in it."

believers, "Only let your conversation be, as it becometh the Gospel of Christ: that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel;" and on the next day he removed to Glasgow; where, however, in extensive usefulness, as well as in the formation of strong and reciprocal attachments, he abundantly realised the promise of his Master to those, who had given up that which they loved for his sake.

The time of his removal was determined, by that of the usual term in Scotland, for entering on possession of a dwelling-house. But he was not yet able to enter on his stated labours, as the fitting up of the Tabernacle was not completed. On Saturday and Sabbath, the 8th and 9th of June, he preached at Paisley. Of the following Sabbath, I can find no record; but on Wednesday, the 19th, he was preaching at Falkirk, where, probably, he had appointed to meet with Mr. Hill; whose published Journal supplies some particulars, of the manner in which my father spent the next twelve or thirteen days.

"On the Wednesday, began my journey farther north, and was attended, as my companion in travel, by my dear friend and brother Mr. Ewing: I took the evening services, and he preached in the mornings. We first came to Stirling: here I perceived a much larger congregation than on my last visit. I preached under the castle, the situation the most eligible and delightful: many of the military were present, and behaved with much

decency: I addressed them, upon taking to themselves the whole armour of God."

On the following morning, my father preached from Deut. xxxii. 29.

"Thursday, revisited Kinross: took my standing, as before, by Loch-leven, to a congregation nearly the same, if not larger, than on my last visit."

My father, on this evening, was preaching at Dunfermline, from Matt. v. 20.

"On the Thursday, visited my good persecuted brother, Mr. Garie, and was happy to find him in a comfortable and a cheerful state, though his fellow-sufferer, Mr. Young, died of a broken heart. I humbly trust, that truly gracious and affectionate man will live, to let the General Assembly see how much good they do for us, in our way. Had Mr. Garie possessed the living of Brechin, he would have been confined to his parish, and been doomed to wear their chains all the days of his life. But now the good-natured Assembly have enlarged his commission, and made him an itinerant.

"After having preached twice for Mr. Garie, I parted with my fellow-traveller, for a few days, who remained to serve on the Sabbath, at Perth."

My father preached three times at Perth, on this Sabbath; and on the Monday evening, at Dundee; whether within a building, or not, I cannot determine; but the following is Mr. Hill's account of his own assemblies, on the previous day:—

"Preached in the Relief chapel, which, with great difficulty, contained the congregation. In the afternoon, though the weather was very cold and severe for the season, I was obliged to preach out of doors, near the meeting, as hundreds would have gone

away for want of room. And, in the evening, a convenient field was provided, where eight or nine thousand people were supposed to have assembled.

"There is a great thirst for hearing in this town; and I trust the Lord has a work to do in the midst of them. I hope the house speedily to be built by the liberality of Mr. Haldane, will be filled with the glory of the Lord, and Mr. William Innes, intended as their minister, abundantly blessed in his ministrations among them.

"Being again joined by my fellow-traveller, Mr. Ewing, we proceeded to Aberbrothwick; preached to a good congregation, in the Methodist meeting-house. Proceeded to Montrose, and preached to a good congregation in the Burgher meeting, where we met with a most friendly reception from the minister and the people." Here my father preached on the Wednesday morning, from Luke xiii. 22.

"Went to Brechin, where there seems but little thirst to attend the word of life, though the people are blessed with excellent ministers, in the same church from which Mr. Garie was rejected by the General Assembly, for not being educated in one of their Presbyterian universities.

"The old clumsy church of Brechin was originally a cathedral; a ruined tower stands close by, of a curious description. The situation of the town is very good, and the country rich and pleasant.

"Proceeded through a country equally fertile and agreeable, to Laurence-kirk and Stonehaven; if famed, however, for the fertility of the soil, I fear an awful dearth prevails among the people. I found, in these parts, the congregations were small; and report says, the complaint is too universal among all denominations. I should be happy to find the report ill-founded.

"Throughout all the eastern parts of Scotland, the country is skirted with a tract of land, pleasing to every traveller, who

wishes for a variety of prospect, attended with fertility of soil. But from Stonehaven to Aberdeen, the best of roads and the worst of countries were before us; the country, however, a little improved upon us before we came to Aberdeen.

"Here we arrived on Saturday evening, June 29th."

They arrived in time for my father to preach, from Eph. v. 1, 2. He also preached twice the next day, but in what places, his text-book does not mention. Of this Sabbath, Mr. Hill says:—

"I preached to a crowded and affectionately attentive congregation, in that city, in what is called the Independent meeting, on the morning and afternoon: in the evening, to three or four thousand people out of doors; but I had scarce finished half the discourse, before we were interrupted by the rain. The sermon was much shortened by this circumstance, though the people stood with great patience, under a brisk shower, till they were dismissed. Though I fear a real thirst for vital religion is but little known in Aberdeen, yet I trust there is a sacred leaven among them. O that it may spread and prevail!

"From Aberdeen, I had to lament the departure of my worthy and affectionate fellow-labourer, Mr. Ewing, whose presence was needed at Glasgow."

This tour was the occasion, to my father, of delightful and interesting recollections, as long as he lived. It furnished him, as may be easily imagined, with various characteristic anecdotes of his eccentric fellow-traveller. But that which ever seemed to have most deeply impressed his mind, was Mr. Hill's eminent piety. In the mind of a superficial observer, the ideas most prevalent, in connexion with that name, were apt to partake of the facetious or the ludicrous. But my father most cordially agreed in the sentiment

expressed, I believe, by all the biographers of Mr. Hill, that the more intimately any one was acquainted with him—the more private and unreserved the opportunities of intercourse—the more forcible was the conviction, that he was indeed "a holy man of God."

On parting with Mr. Hill, my father returned to Glasgow, by Edinburgh* and Linlithgow, at both

* During this visit to Edinburgh, "in consequence of a voluntary promise by Mr. Haldane, a deed was executed under his direction," relative to the Tabernacle, at Glasgow. With this deed, (which was in fact a legal document,) it is unnecessary to trouble the reader. The principal points secured by it, were these,—That my father should have possession of the building, so long as he continued to be the stated minister. That from the seat-rents and collections, he should receive a certain income; but that a large number of sittings were to be free. That the ground-rent, and all incidental expenses, should also be paid out of the said proceeds, should they afford it. That if they did not, Mr. Haldane should defray the said ground-rent, and incidental expenses. That if, on the contrary, any surplus fund remained, it should be applied to the education of young men for the ministry; an annual account of the whole being rendered to Mr. Haldane. With regard to this document, my father has remarked:—

"The real, because the original principle, on which I accepted the above paper, was, that in occupying a house, at the desire of the proprietor, for a purpose, in prosecuting which, every thing, under God, must depend upon my own exertions—and must require both for me, and for the church which might be connected with me, the most complete liberty of conscience—it was equitable and necessary, that I should be placed in a condition, entirely independent of the will of the proprietor. Not to mention conscience, it never was in my nature to become, in religious matters, the dependent of any man."

which places he preached; and, on the two following Sabbaths, at Paisley, Greenock, and Gourock. The students, who had removed at the same time with himself, were now to use, as a class-room, the commodious vestry of the Tabernacle.

After considerably extending his tour, Mr. Hill arrived in Glasgow. My father's first public appearance there, after going to reside, is thus described by the Rev. David Russell, D.D., now of Dundee: "The first time I saw your father, was in Glasgow, in the month of July, 1799, not many days before the Tabernacle was opened. I went to what was then called the Deanside Brae, to hear Mr. Rowland Hill, and I found your father standing by him, and acting as precentor. He raised the tune, and read the lines of the 100th Psalm, Scottish version.

'All people that on earth do dwell,'" &c.

The following account of the opening of the Tabernacle, is from the Journal of Mr. Hill:—

"Glasgow, July 28. Public service was first introduced into the place, now called the Tabernacle, originally a riding-house.* The morning service fell to my lot. The place, which, I should suppose, contains not less than three thousand people, was completely filled. Mr. Ewing, now the minister of the place, conducted the second service.† The place was not only crowded, but hundreds went away for want of room. All was solemn

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* Situated on the west side of Jamaica Street.

† His text was Psalm cx. 3.

and still, till an unaccountable alarm took place, without the least apparent cause, that the building was giving way. It was a considerable time before the people's fears in any measure subsided, and before Mr. Ewing, with some difficulty, could finish his discourse. The rails of the staircase giving way, some limbs were broken; but through the merciful protection of God, no lives were lost. The magistrates very properly interfered, and required that no services should be performed in the place, as lives were endangered, till after the building had been properly examined. We at once admitted the justice of this reasonable requisition.

"In obedience, therefore, to the will of the magistrates, and according to our inclinations, our evening meeting was adjourned from the Tabernacle to the same spot of ground I originally occupied.* Six or seven thousand people were assembled; but by the unusual exertions of my voice, in attempting to quell the fears of the people, I felt myself ill-fitted for the further exertions which such a congregation required; my throat and breast were rendered so sore thereby, attended also with a spitting of blood, and my voice was so totally gone, that even the service of family prayer was more than I had strength to perform."

It may well be imagined, that such a commencement of his labours in Glasgow, was peculiarly trying to my father's mind. I have heard him say, that he maintained a tolerable degree of composure, during the season of alarm, and till the conclusion of the service; but that, when at home, and in the retirement of his study, he thought of the distressing accidents which had happened, "his heart sunk within him." In this hour of depression, it probably was, that he

* This appears to have been near the High Church.

thus recorded in his text-book the events of the day: "28th July, 1799. This day the Tabernacle in Glasgow was opened, and a dreadful alarm took place, in which, though there was no real danger, many were hurt, but through Divine mercy, no lives were lost." Besides his distress at the suffering so unexpectedly occasioned, he could hardly fail to have some anxious forebodings, as to the effect which might be produced on the public mind. Had any been so disposed, they might easily have perverted such a circumstance, for the purpose of exciting fear and prejudice against the new place of worship. No such results, however, followed; and this Mr. Hill seems to attribute, in no small degree, to the prompt and candid spirit, exhibited by the magistrates in the affair. Writing some months after, he says, in his characteristic style, "They," the magistrates, "soon afterwards, according to our request, announced the place to be perfectly secure; and since then, the public worship has been peaceably and comfortably conducted. Had all the magistrates been *in holy orders*, I believe matters would have been less amicably and comfortably determined." It will, nevertheless, be seen, in due course, that my father had not yet done with such alarming interruptions.

On October 3rd, he was married at Edinburgh, to Janet, youngest daughter of Mr. William Jamieson, late of the island of Jamaica.

It appears, that for the first three months, the Sabbath services were confined to the morning and

evening,—my father, perhaps, thinking it more prudent to try his strength with two services, in so large a place, before he ventured on a third. There was preaching, also, on one evening in the week. It was not long, before he had a promising example of liberality, and missionary spirit, in those who attended. Intelligence had, in August, arrived, of the capture by a French privateer, of the missionary ship Duff; and the Directors in London had been obliged to appeal to their supporters, for some extraordinary assistance to their funds. Ere the close of the month, they had to communicate the distressing information, that the missionaries already in Tahiti, had been compelled, by the fear of being murdered, to flee from that island. At a week evening service, (a time, of course, when some may be supposed to have been present, who did not attend on the Sabbath,) my father preached from 2 Cor. ix. 12,—pleading with earnest pathos for "brethren,—brethren in need, not by any fault of their own, but for the sake of the Gospel,—having left their country, their friends, and fellow-Christians. Perhaps, even now tenderly thinking of these,—their souls poured out in them, when they remember the multitudes, with whom they went to the house of God. How sweet will be that relief, which their brethren shall send from a far country! What thanksgiving will it make to arise, from the utmost parts of the earth and the sea!" &c. The collection amounted to £100 12*s.* 3¼*d.* It was the first-fruits of many similar contributions, made in

that place, to the advancement of the Gospel both at home and abroad.

Mr. Fuller being then on his first visit to Scotland, was, about the middle of October, at Glasgow, on which he observes in his journal :—

"Mr. Ewing,* about ten weeks ago, has opened a very large place of worship; an amazing congregation is gathered, and was gathered the very first Sabbath, and that chiefly from they know not where,—from the highways and hedges. The other ministers in the town, it is true, have lost some; but all speak highly of Ewing. Dr. Balfour, to his honour be it spoken, having lost one of his friends, and being asked whether it did not affect him, replied, 'That may be the case; but though it be a loss to me, yet it will be none to him,'—meaning his former friend, who now attends Mr. Ewing.

"Mr. Ewing told me, that his grand motive for leaving the Church, and engaging in his present undertaking, was a desire to preach the Gospel to people who heard it not, and could not hear it, upon the old plan. To us, there seems a goodly number of serious individuals, of different denominations, but all parties are too cold and formal. If any thing could breathe the breath of life among them, or provoke them to jealousy, it had need be introduced."

To the same effect, are the following remarks by Mr. Munro; "That the Lord has made Congregationalism a blessing to Scotland, will not be denied by

* Independently of other considerations, my father was prepared to be interested in Mr. Fuller, as the friend of Pearce, with whom he had himself become acquainted at Birmingham, in 1794. Mr. F. was deeply affected, while now in Glasgow, by hearing of Mr. Pearce's death.

any competent judge, who can compare the present state of evangelical religion, with what it was in the end of the last century; and who knows the part which Congregationalism has had, in bringing about the remarkable change. At the above period, with few exceptions, a spirit of slumber and corresponding formality pervaded professors of religion, of almost all denominations." I have the less hesitation in applying this statement to Glasgow, because it exactly agrees with what has been stated to me in conversation, by one of my father's earliest hearers in the Tabernacle, now honourably sustaining the office of deacon, in the Nile Street Church. He spoke of himself (with many others) as having been "at ease in Zion;" holding the truth, and, as there was reason to hope, really loving it; yet holding it with almost a torpid grasp, and in a spirit, the very reverse of that which burned and breathed in my father. There was in their religion, little of real enjoyment, and still less of lively concern for the salvation of others.* These remarks will prepare the reader to appreciate the following communication of Mr. Robertson, who, at this time, as already hinted, was one of the students.

* I believe, I may safely assert, that, at that time, there were not more than four or five of the parish churches, where the Gospel was preached. From Cleland's "Annals of Glasgow," it appears that there were eight chapels of ease, (including those designed for the Gaelic population.) Some of these, doubtless, were favoured with an evangelical ministry. The incumbent of one of them, Mr. McLeod, is mentioned in the first Journal of Rowland Hill, as "a

"In commencing his stated labours in Glasgow, he did not introduce himself to public notice, as the founder or leader of a party, but as a humble servant of Christ, labouring in terms of the commission given by his Master; first 'preaching the Gospel to every creature,' and afterwards teaching those who believed, to 'observe all things, whatsoever Christ hath commanded.' Instead of lifting up the standard of a party, he pointed at Him who was lifted up, to draw all men unto him—to him who was 'set, a standard to the people, to be trusted and obeyed in all things.' Without issuing any thing in the form of creed, confession of faith, formula, or church rules, he exhibited the Bible, as the only rule of faith and practice, to which reference should be made, for government in every duty. He never contemplated making men Independents, but as being made Christians, by the washing of regeneration, and renewing of the Holy Spirit. And the union and communion of believers in a Christian church, under the supreme Headship of Christ, on the principles of subjection to truth, and brotherly love—the order of a church, with its office-bearers, in the observance of Christian ordinances—the government of a church by Christ himself in their midst, by the application of his laws for promoting purity, mutual confidence, and social prosperity—the spiritual nature of all that pertains to the kingdom of Christ, and the tendency of the use of spiritual privileges, to promote the work of salvation—the entire separation of a church from

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warm and affectionate minister of the Gospel." According to the "Annals," (which include the suburbs in the enumeration,) there were fourteen dissenting places of worship, with preachers entirely devoted to ministerial labour; "besides several meeting-houses within the Royalty, where the worship is conducted by lay-elders, who receive no stipend." Of this number, one was called the Old Independent Meeting, in Grey Friars' Wynd, (five hundred sittings,) the place, I presume, where Mr. Dale was pastor.

the world, as essential to its purity, peace, and prosperity—the common interest of all the members of a church, in the administration of its affairs, by executing the laws of Christ—freedom from every description of compulsory power, and independency of all foreign jurisdiction, so as to be exclusively dependent on Christ, and subject to him in all things—and the obligation resting on all the members of a church, to serve him with enlightened and willing minds, so as to promote the prosperity of the church, the conversion of a lost world, and the glory of Christ; were the leading principles of Independency, or rather *Bibleism*, which he was so successful in propagating in the west.

"But these principles were not taught by your worthy father, in systematical form, after the fashion of the times. He had learned them, as he found them interspersed in a great variety of connexions, in the sacred volume, and so he taught them. And as the popular preachers of the day expounded every text, in conformity with some point of the orthodox creed, irrespectively of what was suggested by the context, considerable attention was awakened to what was, properly enough, called *Mr. Ewing's new plan of preaching*. Hundreds, induced by curiosity to go, for once, to hear the *eloquent speaker*, were constrained to continue their attendance, that they might enjoy the benefit of being instructed by the *edifying preacher*, who was found bringing out of his treasury things new and old. Hence, it was no unusual thing in those days, to hear one, on returning from sermon, saying, 'I seldom hear Mr. Ewing without getting something *new*; and he shows so plainly how it is found in the text and context, that I wonder how I never saw it so before.'

"There are some preachers, whose popularity is sustained by very laborious preparation,* without which they would appear

* I think that from the period of my father's leaving the Establishment, and entering on a more extensive course of labour, may be dated a very considerable change in his own practice, in this

weak as other men. But your father greatly excelled this class, in being able, in cases of emergency, without much previous study, to equal, if not excel, his best preparations in ordinary circumstances. Being ready in thinking, as well as in utterance, when the great powers of his mind were aroused, he could almost instantaneously collect, arrange, clothe, and deliver a discourse, gaining the admiration of his hearers. I shall mention an instance in point. When preaching for him on a Lord's-day afternoon, in the Tabernacle, the large congregation were excited to uproar, under apprehension that the house was falling, arising from gravel being cast on the windows, by some designing miscreants without; and under the excitement of terror, the people trod one upon another, towards the doors, for escape; till, by loud and continued crying from the pulpit, that there was no danger, order was restored, admitting of continuing the services of the meeting. But in the evening, without any time beyond the short interval for study, your father preached from that text (the most appropriate for the occasion) 'The wicked flee when no man pursueth, but the righteous is bold as a lion.'—Prov. xxviii. 1. I never heard a discourse more textual in its arrangement, or more pointed in the appli-

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particular. That he abated, in the least, the time or effort devoted to *the study of his subjects*, is very far from what I mean to assert. Rather, I presume, that (if any thing,) by *more intense and comprehensive study*, having made himself master of a subject in all its bearings, he bestowed less of attention on *preparatory, laboured composition;* and although he continued always to have notes before him, he yet gave more free admission to the thoughts which, in the course of delivery, presented themselves, and yielded more unreservedly to the feeling and impulse of the moment. I may imperfectly express what was really the fact; but every one accustomed to hear him in Glasgow, well understands, that while his discourses were evidently the result of deep research, his happiest and most effective eloquence was obviously extempore.

cation of its parts. It seemed as if there were nothing superfluous, and nothing wanting; in every respect, a sample of well-finished composition, in perfect readiness for the press. And as a judicious improvement of the occurrence by which it was suggested, it was much felt and long remembered.*

"But instead of being puffed up, by the running tide of well-earned popularity, I never saw in any other preacher, so much of the abiding expression of true humility, in connexion with the work of the ministry. I had considerable opportunities of observing this, when under his tuition; being frequently brought by him into the pulpit to read the Scriptures. On these occasions, I generally met him in the vestry, much impressed in the prospect of preaching. On one occasion of this kind, he said to me, 'Read this chapter, it is the best that the people will get. The word of God is good and perfect. O, what sad work do we make of our preaching!' At another time, observing me looking at him, and probably supposing that I felt concern on seeing him cast down, he said, 'I never go to preach without much feeling. It is a solemn work; I must feel, and I should not like to be without such feelings.'

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* This happened, I presume, some time in the year 1800. Four or five years after that period, a similar disturbance was occasioned in the Tabernacle at Edinburgh, (a building in that city, erected and occupied instead of the one called the Circus,) by some person blowing a trumpet, either within, or close to the door, during the evening worship. My father, being on a visit to Edinburgh, was in the pulpit. I know not whether or not he had already begun his sermon; at all events, a considerable interruption took place; and when he resumed the service, he changed from the subject on which he had intended to speak, to Prov. xxviii. 1. The Edinburgh Tabernacle had two galleries; and when densely crowded, as it usually was on Sabbath evenings, it presented a most impressive spectacle. The rush and pressure on this occasion, particularly on the stairs, were terrific.

"Now, this feeling, which, I have reason to know, continued with him many years after, was not infirmity of the flesh; it was no effect of nervous debility, and had nothing to do with 'the fear of man, which bringeth a snare.' His mental powers, his ready utterance, his philosophical resolution, and persevering firmness, were, at all times, enough to carry him through any adventure, in which mere mind was concerned, with success and honour. Gifted as he was, with a tongue as the pen of a ready writer, and capable of rendering its rich stores on demand, he could have at all times taken his part in the work of a legislative assembly, with a stern, statesman-like dignity. But the secret, accounting for his feeling so much in the prospect of preaching is this:—he had learned, like Paul, to 'serve the Lord with all humility of mind.' Like that eloquent preacher, he could speak with boldness, so as to make a Felix tremble, and an Agrippa to say, 'Almost thou persuadest me to be a Christian.' But like him, also, he *felt* so as to say, in reference to his ministrations in the church, 'Who is sufficient for these things?' 'I was with you in weakness, and in fear, and in much trembling.' It was under a deep sense of responsibility, and deep concern to serve Christ, and save souls, that he was cast down in the prospect of preaching. It was in finding that he could not get near to God, nor work for God, nor prevail with God to work by him, without humility of mind, that he gave place to these feelings, from which he had no wish to be delivered; feelings which partook of the nature of travailing in birth for souls. And this accounts for his great success in the work of the Lord, and shows that if ministers of the Gospel would be successful, they must be more than talented, and more than diligent; they must be clothed with humility, and given to prayer.*

* In perfect harmony with the above, are some of my own earliest recollections. I have heard my father say, that often he

"But to return to the general character of his preaching: it was not, as already remarked, by anything like a treatise on church-government, but by declaring the whole counsel of God, that your excellent father propagated Independency in Glasgow. By exhibiting its principles, as they are found in the New Testament, the proper directory of social religion; as bearing an especial relation to the Gospel itself, as adapted to renewed human nature, as intended for working out salvation, and as a provision for making believers to stand perfect and complete in all the will of God; those who learned as they were thus taught, received the love of the truth; and finding that they could not act on those principles in other connexions, they earnestly desired the formation of a church, in which they might reduce them to practice."

This earnest desire, expressed by "a considerable number," was complied with, on August the 15th, 1800; an occasion, doubtless, of much solemnity, as well as sacred pleasure. The pastor had acted in the matter, with the most prudent caution and deliberation, being exceedingly anxious that nothing should be done prematurely, or without the fullest understanding of the principles, on which the union was to be formed. He was also well prepared, by the part he had taken in a similar transaction at Edinburgh, for the responsibilities now devolving upon

would gladly have interrupted the singing of the last hymn, to make some additional remark or appeal—and that, on the Sabbath night, he could very seldom rest, from an anxious and scrutinising review of the day's discourses—a fear that he might, on the one hand, have said anything to darken counsel, or omitted, on the other, any important truth.

him. In the immediate prospect of a church being organised, he preached, on several Sabbath afternoons, a succession of sermons on Eph. iv. 1—16. He had previously, from Matt. xxvi. 26, given a full exposition of his views, respecting the Lord's supper. The passage selected from the Epistle to the Ephesians afforded him an opportunity to do the same, in regard to baptism—the mode and the proper subjects, as well as the significant design of the ordinance. It further enabled him clearly to point out the nature of Christian fellowship, the characters suitable for it, and the great intention with which it was appointed and provided for, by Him who is the Head of his church. In addition to these public discourses, he also called a meeting of those, whom he more particularly knew to be desirous of such fellowship, that he might submit to their consideration, what he wished to see adopted, as the order and worship of a Christian church. The principles on which their union was actually formed, will appear obvious, from "a copy of certain regulations, which were adopted by the original members of the church."* "Subscription to human standards" had been one, and not the least, of those grievances, in his connexion with the Established Church, from which my father rejoiced to be delivered. These regulations, however, were used only as a temporary arrangement; and were not (as will be seen) *made binding* on the con-

* See Appendix L.

science of any one. "They were printed, not as any authority distinct from that of Scripture; but merely to save trouble, in answering the questions of individuals, till their practice should be sufficiently known and understood; and, accordingly, the circulation of them was soon discontinued."

The document is here referred to, chiefly on account of a single item, which, to some readers, may require a little explanation. The first regulation is, that, "Besides the ordinary public worship of the Lord's-day, there shall be a church-meeting weekly, for the purposes of social worship, discipline, and mutual edification."

The "discipline" was confined to a meeting of the members alone, continuing after the other hearers were withdrawn. The "social worship" is familiar to all, who are accustomed to ordinary prayer-meetings. The "mutual edification" was (and continued for many years) to be promoted, by what was generally denominated exhortation; and the manner in which it was conducted was as follows. The New Testament was regularly gone through, as the subject of the exercise; and hence every one might know beforehand, the passage to be considered, on any particular evening. Such passage the pastor was accustomed to read, and to give, in a few words, a general view of its import, as standing in connexion with the previous context. He then made the announcement, that "if any of the brethren had remarks to offer on the passage read, the church would be glad

to hear them;" and having done so, he sat down. If one stood up to speak, it was left to the option of the pastor, whether to give opportunity for a second, in the same way, or not. In either case, or if it happened that no one felt inclined or prepared to exhort, he himself spoke on the passage, so long as the time permitted. This plan was proposed by my father, as affording what he long before had wished for, namely, "a fellowship-meeting on a large scale."* In reference to it, he afterwards remarked—"The principle on which exhortation was adopted in our church, was this, that those who thought it positively enjoined in Scripture, should be satisfied they obeyed Scripture, by the proposed practice, on a week-day; and that those who did not think it so enjoined, should be willing, on the admission of the *lawfulness* of the exercise, that a week-day meeting should be so employed. In regard also, to our original principle of weekly communion; in the meeting above mentioned," (the meeting held previously to the formation of the church,) "I said that I thought it my duty, and quoted what I conceived to be Scripture evidence of it; but I added, that if all present were not of that opinion, it would satisfy me, if they consented to it as lawful, if they allowed there was no law against it. And one of our reasons for admitting occasional communicants (a practice which, I bless God, we have never abandoned) was that we wished to receive

* See page 58.

those, whom we believed to be lovers of Christ, whenever they desired it, though they might not feel at liberty to practise weekly communion at all."*

With regard to the members originally composing the church, it may be said of by far the greater number, that they not only "continued stedfast in the doctrines and fellowship" which they had embraced; but also in their esteem and love of their pastor, till death removed them to the church above. Of this number there were some, with whom he was united in the closest bonds of personal friendship. A few, a very few, survived him, to testify the strength of their early and long-continued attachment. Toward them all he cherished a very peculiar affection, as those who might be considered the "first fruits" of his labours in Glasgow.

His much loved friend and brother, Dr. Russel, in the same letter from which an extract has already been given, further remarks, "Your father for à considerable time preached on Wednesday evenings.

* I can remember hearing my father remark, many years after this period, that only one instance had occurred in the history of his church, of an individual desiring admission as a regular member, who declined the observance of weekly communion. The desire was complied with; but so entirely were the scruples or objections removed by a trial of the church's practice, that that individual was not known to have once absented himself from the Lord's table, on account of them. It was also an opinion decidedly expressed by my father, that as none but persons of spiritual character are likely to relish the practice in question, its existence is one great means of maintaining the purity of church-fellowship.

I first heard him on one of those evenings; and was very much struck with his manner of stating, elucidating, and enforcing Divine truth. The church was not formed, till some time in the year 1800. It had not been very long formed, when I was added to it."

The Rev. Andrew Ritchie also, of Wrentham, Suffolk, writes as follows: "I am much obliged to you, for giving me a place, among the most esteemed friends of your late excellent and venerated father. It is certain that I have hardly met with a person, in the course of my life, for whom I entertained such cordial feelings of admiration and love. I joined the church in the Tabernacle in 1800, Dr. Wardlaw being one of the members appointed, previously to converse with me; and during my connexion with it, it constantly and rapidly increased."

Similar testimony might be given, by several other esteemed and useful ministers of Christ. Indeed, the number of these, who have successively gone forth from that church, has been often and extensively made the subject of remark.

But my father's engagements in the year 1800, were not all of so agreeable a kind, as those connected with entering on the pastoral relation to a united and affectionate people. A pamphlet appeared, entitled "Lay-Preaching Indefensible on Scripture Principles," &c., a performance of which he remarked that, "considered as a piece of reasoning, it did not appear in the least necessary, that any one should

take the trouble of prolonging the controversy with its author." It contained, however, so much of personal attack upon my father's character, and was so "replete with slanderous insinuations," that he felt it necessary to take some notice of it. He published, therefore, "Animadversions on some Passages of a Pamphlet, entitled Lay-Preaching Indefensible," &c., pp. 93. Of this production Mr. Munro observes, "Although long since out of print, it does honour to the memory of the author. It was written in a few days, at an early period, and while he had the charge of the students." With regard to the publication which gave rise to it, I should feel inclined to say, "Thy memorial perish with thee." But in the "Animadversions," there are several passages, which are important, not merely as a vindication of character, but also as a statement of my father's sentiments; and to this expression of them, as too plain to be mistaken, he himself was accustomed to appeal.

One of these passages, is as follows:—

"But whatever I was before, it seems to be taken for granted, that *now* I am confessedly attempting to undermine the Church of Scotland. Most certainly I do avow myself a decided dissenter. If I did not, I should be self-condemned for my departure from a National Church, which, as far as I know, is as good as any institution of the kind, in all the world. I am a dissenter, because I think Christianity suffers, when civil privileges are claimed by any denomination of Christians, in their church capacity: I am, moreover, a dissenter from the Church of Scotland, because I am not convinced of the Divine right of Presbytery. A dissenter, however, and an *undermining* dissenter,

are as different, as a churchman, and a *persecuting* churchman. If I am accused of exercising private judgment; of acting according to the dictates of my own conscience; of preaching Christianity to those who choose to hear me, referring to the Scriptures as my authority and standard of my faith, and to the testimony of my neighbours for the character of my morals; if these things constitute guilt, or infer ground of suspicion, 'I am not careful to answer in this matter. If it be so, my God, whom I serve, is able to deliver me from the burning fiery furnace, and he will deliver me out of my accusers' hands. But if not, be it known unto them, that I will not serve their gods, nor worship the golden image which they have set up.' Any farther charge, with whatever solemnity it be made, must recoil with infamy on their own heads; while I answer with Paul, 'Neither can they prove the things whereof they now accuse me. But this I confess, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust. And herein do I exercise myself, to have always a conscience void of offence towards God, and towards men.'—Acts xxiv. 13. When I hear of plots and conspiracies against the church and the state; of engines to sap the foundation of the one, and attempts to undermine the constitution of the other; and when these diabolical works of darkness are imputed to me, either directly or consequentially, not by the irreligious, but by men who profess to be the disciples of Christ, and by some, of whom I have been accustomed to hope better things; then indeed it is only in the history of my blessed Saviour, that I can find at once a parallel to my injury, and an effectual relief from my excruciating pain. 'Remember,' saith he, 'the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you.'—John xv. 20."

His antagonist having apologised for the procedure of societies for missions to the heathen, at the same time that he condemned the exertions of evangelists at home, my father took occasion to repeat sentiments which he had before expressed, on a question already beginning to excite attention, among his own religious connexions; namely, Whether it would not be the more scriptural plan for missionaries to be sent forth by Christian churches, rather than by such an Association, as that generally denoted by the name of a Missionary Society.

"I will yield to no man living, in concern for the cause of missions, or in joy at the success of the Missionary Societies. I am sensible, however, that a church of Christ, is, strictly speaking, the proper, the legitimate Missionary Society. Individual Christians stand related to the heathen world, by a tie which, I trust in God, they will never disown; but Christian churches have the most immediate right to claim, for their Master, the redemption of the purchased possession. When individual Christians hear the cry of the heathen, and are called upon to separate, or associated exertion, in their favour, they will naturally say, as Boaz to Ruth, 'It is true, that I am thy near kinsman: howbeit there is a kinsman nearer than I. If he will perform unto thee the part of a kinsman, well, let him do the kinsman's part; but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth.' When the proposal is made, were not the practical answer of the kinsman in question, too similar to the first part of the answer of the kinsman alluded to, Missionary Societies, in their present form, had never been known. But if the nearer kinsman will say of the possession, 'I cannot redeem it for myself, lest I mar my own inheritance,' why is he willing that it should

utterly perish? why does he not add, to the near kinsman who is after him, and who is willing to comply, 'Redeem thou my right to thyself, for I cannot redeem it?'—On such grounds, we may apologise for the Missionary Societies, and in doing so, we shall cover the multitude of sins, which are so industriously alleged against lay-preaching.

"It is not a little curious, to observe a zealous champion for ecclesiastical regularity, so willing to slur a scheme in which, perhaps, he happens to be personally concerned, although on his professed system, an intolerable enormity; while the object of his slander, the patron, and example of disorganisation and anarchy, has, with all his partiality for the same scheme, confessed from the very beginning, its anomalous character, and its secondary merits. In proof of this fact, let me be indulged with a quotation from my Sermon in Defence of Missions, which was preached before the Edinburgh Missionary Society, in February, 1797, and published in the course of the same year."*

The Animadversions proceed:—

"But this is 'a *new* sect.' So croaked the Papists at the time of the Reformation; and to this hour, they persist in demanding of the Protestant, 'where was his religion before Luther?' I frankly confess, however, that a new sect is a remarkable circumstance. It naturally excites inquiry, and even jealousy; and it ought to be improved by every Christian, as a call in providence for great searchings of heart. But if all this commotion be at once ascribed to the occasion of it, the conclusion is hasty and unwarrantable. A previous question should be patiently and impartially considered, Whether does the blame lie with the new sect, or with one or more of the old ones?

"In no case, perhaps, of this nature, will the solution of so complicated a question be easy. On the one hand, many are given to novelty and change; on the other, many are bigotedly

* This quotation will be found in Appendix C.

attached to existing usage. With ignorance may be found obstinacy and pride, no less frequently and strongly than fickleness and vanity. The calls of self-interest may also lead both ways. Nor should conscience be excluded from either side. In addition to these things, there are the yearnings of affection, the paroxysms of wrath, the heavy trials of meekness and charity, which, in the painful struggles of separation, are borne, even by the pious, with various success. In short, it is likely there will be faults on both sides. Instead, therefore, of prejudging the question by a contemptuous appellation, the Christian should consider it as a subject of extreme delicacy, requiring the utmost possible tenderness of inquiry, the utmost gentleness and modesty of decision.

"The charge of preparing the way for this new sect in the land, is pushed home upon the editors of the Missionary Magazine, with the horns of a dilemma. Their work has had this effect, 'eventually, or designedly.' The design of the editors was fully explained by themselves. The eventual effect of their performance is very likely such as Mr. R. supposes. Nor will the editors be sorry at this eventual circumstance, until facts be produced which will prove it an evil.

"But the point which Mr. R. is at a loss to determine, is, *how far* the Magazine has prepared the way for the sect. Here, I must candidly own I am at a loss too, and that for the following reasons. I am not only ignorant what number of men, women, and children, may have read the Missionary Magazine, and what degree of credit its readers may have given it; but I am confident that that Magazine has not had the honour, or the guilt, exclusively, of preparing the way. Other causes certainly have co-operated to the same effect, and it is difficult to estimate the influence of each. For example, I have not information sufficient to determine how far this way may have been prepared, by the existence of different sects in the same church, and sometimes in the same collegiate charge; by the discordant

principles of the wild and moderate parties, in the Church of Scotland; by their frequent squabbles, and their occasional harmony; by the increasing violence of the professedly moderate, and the increasing tameness of their misnamed opponents; by ministers acting under the law of patronage, while they affect to disapprove of it; by the incessant occasion of triumph, which this inconsistency affords to their merciless moderate brethren; by the avowed maxim of many modern ecclesiastical leaders, 'better have seceders out of the church, than in the church,' with the various measures to which it gives rise; by the regulations relative to chapels of ease; by wresting from ministers the command of their pulpits; by the late Pastoral Admonition; by the unanimity of that Admonition; and by the Resolutions respecting Vagrant Teachers and Sunday-Schools. But above all, besides these, and many similar predisposing causes for a new sect, I really have not sufficient information to determine, how far the way may not have been prepared for it, by the blessing of God upon the means of his grace; by scriptural views of the nature of Christ's kingdom, which is not of this world; by love to Christ, by love to the brethren, by love and by pity for perishing souls."*

* I cannot withhold from the reader a characteristic note, received by my father, from his friend Dr. Charles Stuart, with particular reference to this passage. "I should long ago have thanked you, as I do most sincerely, for the favour of your Animadversions on ——. I read it with inexpressible delight. I trust it will be the means of opening the eyes of many; and of confirming those who are, in any degree, convinced. I know not which part of it pleased me most; each went to my heart, and elevated my spirits inconceivably. But I think the *climax* of causes,—remote, proximate, and exciting, (how well do medical terms suit here,) which have engendered the *New Sect*, is the passage to which I have oftenest turned, to renew the delight with which I at first perused it.

"May God grant his blessing, to the brave display of truth you have made to men."

An esteemed writer in the Eclectic Review, for December, 1841, has made the following remarks, with reference to my father's controversial writings:—"In some of these, especially in those written in the earlier part of his career, there are better indications of the real *genius* of the man, than appear in any of his larger works. As a controversialist, Mr. Ewing's *forte* lay in the clearness with which he stated his own views, and the felicity with which he exposed the fallacies or follies of his opponents. Dr. Wardlaw justly speaks of the perspicacity of his powers of argumentation, and of the Attic pungency and happy *naïveté* of his humour and wit, as displayed in some of those controversial productions." For an illustration of these remarks, the reader is referred to Appendix M.

In the month of November, the first class concluded their term of study. On this occasion, they presented him with the following address:—

"Dear Sir,

"The thoughts of our separation excite a variety of emotions in our minds. The recollection of many hours misimproved, now forcibly strikes us, and we request your forgiveness for the grief which anything of this kind, or any other part of our conduct, may have occasioned you. But the reason of our present address, is to express the grateful sense we trust we all feel, and which we shall ever retain, of your constant care and kindness toward us; and of the tender Christian affection which has particularly appeared, since we had the near prospect of being taken from under your care. We trust we shall be disposed, by Divine grace, to express our gratitude, by studying to improve your instructions to the benefit of our fellow-creatures; and so

far as we do so, we are assured we shall recompense your care, in a way which will not fail to be highly satisfactory to you. We can only add, that our hearts' desire and prayer for you is, that our Saviour may amply reward your kind attention to us, and may long preserve you for usefulness to his church, and honour you to add many to their number, who shall be to you a crown of joy and rejoicing in the day of the Lord. We particularly wish, that the Divine blessing may rest on those who are immediately to succeed, and that you and they may reap much comfort and profit from the connexion.

"In name of the class,

"*Nov.* 20, 1800. DAVID SUTHERLAND."

In prospect of losing the assistance, which some of them had been able to give him, in the labours of the pulpit, my father requested that one of them, Mr. George Greig, should remain with him as a stated assistant. The rest of the young men composing this class, were "put under the charge of the Society for Propagating the Gospel at Home. Petitions for sermon, from various parts of the country, had been received. The Society considered it proper to have some general itinerants, while all their preachers were to itinerate in their own districts. Three preachers were sent to Ireland; the rest were to labour in Scotland."

The letter of instructions given to each of them by the Society, contains the following sentences:—

"It gives us much pleasure to know the care that was taken in your selection before you entered on your studies; that, so far as man could judge, you had experienced the power of Divine grace; that your knowledge of the truth was, in some degree,

clear and impressive; and that your conduct was such as became a Christian. And now, after the lapse of two years, the testimony borne by our beloved brother, your tutor, and others, to your improvement in grace, in knowledge, in ability for preaching the word, and to your becoming Christian conduct, affords us the most sincere satisfaction.

"As to your preaching itself, it affords us much comfort, that you have been so long under the tuition of our much-esteemed brother; and we trust you have profited greatly by his instructions. At the same time, suffer us to remind you of one or two things on this head, which, however, we are confident your tutor has often inculcated,—Study scriptural simplicity in your discourses. Those sermons are always most useful which are most simple. Even intelligent hearers are edified by plain truth; and if you would profit all your hearers, you must condescend to those of the meanest capacity.—Abound in Scripture language. The words of the Holy Ghost, judiciously applied, are always best adapted to illustrate Divine truth, and come home to the conscience with peculiar force. The words of men are comparatively feeble. You will declare the truth with greater confidence, when you do it in the words of inspiration.—Let not your sermons and prayers be too long. Convey as many ideas as you can, in few words. Much better your hearers should wish you had been longer, than be wearied till you close. We are sometimes disposed to speak longest, when we have least to say."

The next report of the Society, gives a concise view of the labours in which the students were at first engaged.

"Three of these were sent to Ireland. The reception they have met with is highly encouraging; and the Society have the satisfaction to state, on the testimony of much-respected characters in that country, that their labours have been abundant

and successful. The remaining number were stationed in various parts of Scotland. One of them, having the Gaelic language, was appointed, at the Society's expense, to itinerate in Kintyre. Many of the people there discover an ardent thirst for the Gospel, and some appear to have been brought to the knowledge of the truth. Two others, acquainted with Gaelic, were fixed in situations where preaching in that language is needed, and the rest in various quarters, where English alone is understood. Besides their stated labours on the Lord's-day, they preach in the neighbouring villages during the week, and are directed to visit the sick and to instruct children."

The name subscribed to the Address from the students given above, was one ever regarded by their tutor with respect and affection. After labouring for some time in the service of the Society, Mr. Sutherland received from some persons, who had emigrated from this country to the State of Vermont, North America, a call to go and settle among them. This he accepted; and previous to his departure for that distant region, "he was solemnly set apart to the work of the ministry, in the Tabernacle at Edinburgh." He continued occasionally to correspond with my father, his letters often conveying the most interesting accounts of the work of God in the United States. Under date of February, 1820, he had to report,—

"For myself and family the Lord has done much. We have only had one general revival of religion, since my settlement in this place," (Bath, New Hampshire;) "yet the Lord has made many additions to us. The church consisted of twenty-seven members at my ordination. Two churches have been formed

from it since that time; and now it consists of one hundred and sixteen."

In the same letter he says,—

"There are very few days that pass, without thinking of the many pleasurable days which I spent under your tuition. The recollections of early life I find to be a chief source of mental enjoyment, at this advanced period, and in this distant land. And no event affords such perfect gratification, as that which numbered me among your students."

This letter is but a specimen of many others, addressed to my father at different periods, from all the variety of chequered scenes, into which his first students were ultimately brought. One letter in particular, received at a very late period of his life, from the banks of the St. Lawrence, affords evidence that neither remote situation, nor change of sentiment on some minor points, could obliterate the impressions of affection and gratitude, connected with the instructions of a beloved tutor.

During the second year in which this class had attended my father, another had been under the care of Mr. Innes, at Dundee. They now came to spend the remainder of their course with my father, commencing their term of study with him, on December the 1st.

With reference to these classes, Mr. Haldane thus stated his views and expectations, in his Address to the Public, already referred to:—

"It may here be asked, For what purpose are so many thus educated, and for what places are they destined? I answer, that

I know as little as the inquirer, where they may be afterwards employed; but if they are useful in spreading the knowledge of the Gospel, my end is attained, wherever that may be; and I doubt not, that abundant openings will occur for them, in the course of Providence, either at home or abroad. In different parts of this country, already they are wanted, and will be received, when their studies are finished. But although there yet appear but few openings at home, the state of the world is such, and there seems to be so increasing a desire, both in Europe and America, to hear the Gospel, that I am persuaded they shall not be without work. Time will show their destination, and where the Lord chooses to assign each his place. I have yet no idea, nor is it possible to conjecture, where they may be. From a persuasion that such were much needed at home, the first class declared their intentions, when they began their studies, to continue for life in Scotland; but they were not at all bound to this, should they change their mind. No declaration of the same kind was required of the second class; and they are all at liberty to go where they please. Only for one year they engage to continue at home, if required, and paid for it either by me, or by the Society for Propagating the Gospel at Home. I have only to add, that no motives of pecuniary advantage are held out to them, but quite the reverse. I believe, there are few among them, who did not formerly earn more by their different occupations, than they at present have; or who were not as comfortably settled, in respect to temporal things, as they are ever likely to be afterwards."

CHAPTER VI.

BECOMES A FATHER AND A WIDOWER—BRIEF NOTICE OF MRS. EWING—EFFECT OF BEREAVEMENT, AND SUCCESS OF HIS MINISTRY—MANNER OF DISCHARGING PASTORAL DUTY—VIEWS RESPECTING A NATIONAL CHURCH—LETTER FROM A STUDENT OF THE SECOND CLASS—GREEK GRAMMAR AND LEXICON—SERMONS TO CHILDREN.

1800——1802.

In attempting to discharge a filial duty, towards him who is the subject of this Memoir, I have, from its commencement, called him my FATHER. In its progress, however, it has but now arrived at the period, when he acquired that endearing name. This was in December, 1800; but an event, so interesting to his affectionate heart, became one source of its deepest sorrows; for in less than a month from the time of its occurrence, he was once more a widower.

And here I must crave the indulgence of the reader, while I linger for a moment, (is it not a filial duty also?) on the name and character of my MOTHER. It might be enough to say, that she was, in all respects, worthy of him who had chosen her, as a help meet for him. His choice had not been made, without the best opportunities

of becoming acquainted with her. She was the sister of one already named, as among the earliest contributors to the Missionary Magazine, but who was removed by death, before it had been two years in existence. Both sisters, together with their widowed mother, were members of the congregation of Lady Glenorchy's Chapel. They were, besides, connected by the ties of blood, as well as those of intimate friendship, with some of those, in that congregation, who were my father's most particular friends. He had witnessed, therefore, in a variety of situations,—in the cheerfulness of the social circle, and in scenes of domestic sorrow,—the unassuming piety, and the amiable disposition, by which my mother was early distinguished. He well knew also the strength of friendship, and the tenderness of attachment, entertained for her by the associates of her youthful years. Of these, there are some who yet live, to tell how she had entwined herself in their affections; and from them, as well as from her bereaved parent, while she survived, and from others, who knew her only during her short abode in Glasgow, I have often and eagerly sought information, respecting one who sustained towards me a relation so endearing, although of such brief continuance.

The fragments of recollection thus gathered up, were uniform in their character; and I have particularly remarked, that no one,—not even those who had conversed with her, but transiently and occasionally,—could ever speak of her otherwise, than

with fervent interest and feeling. Such recollections, if they furnish little in the way of remarkable incident, or striking peculiarity, yet, combined together, breathe that "sweet savour," which must have arisen from real excellence, adorned and associated with all that was lovely and pleasing, in person and in manners. To this statement, I will only add one or two brief documents, which may give to it somewhat more of form, and of definite expression. The first is from a letter of Mr. Robertson, already referred to, written after a lapse of more than forty years.

"My frequent opportunities of seeing your mother, while I was under the tuition of your late father, warrant me to say, that she also ranked with the excellent ones of the earth; and is, no doubt, now numbered with the perfect in heaven, though cut down in the morning of her public life."

The second, is part of a poetic effusion, written under the influence of recent and vivid impressions, by the late Rev. George Cowie, then of Montrose:—

ON HEARING OF THE EARLY AND MUCH-LAMENTED DEATH OF MRS. EWING.*

"And couldst thou not a little longer stay,
To talk of Jesus' glory by the way?
When thou couldst talk on such a theme so well;
Sweet were the accents from thy lips that fell.
I heard them once, was charm'd, and hop'd, again
That we should meet; but human hopes are vain!

* See Missionary Magazine, July, 1801.

No;—thou hast better company above,
That burn with rapture at their Saviour's love.
And happier too are thy companions there,
Remov'd from sin, and pain, and ev'ry care.
They feel no wants, no weaknesses they know,
They weep not now, as in this vale of woe;
Their harps they tune to never-ceasing lays,
Salvation still the burden of their praise.
Fire my ambition, Lord, my soul prepare,
Such joys as these, such converse high to share!
Let zeal for thee more fervent fill my breast,
And hope compose the troubled mind to rest."

My mother's death took place on January 18th, 1801. How my dear father felt and acted under a trial, so grievous in itself, and in its circumstances, so peculiarly distressing, will best be understood, by the communications of several friends, who were witnesses of what they describe. One of these has been already named, (the Rev. Andrew Ritchie.) He has thus written to me:—

"You are, of course, acquainted with the circumstances, connected with the sudden death of your amiable and excellent mother. It took place, I think, on a Sabbath morning; and the late Mr. Campbell,* of Kingsland, preached that day, in the Tabernacle. Mr. Ewing administered the Lord's supper in the afternoon, and I never saw such an effect produced on any congregation, as I witnessed on that occasion. Coming forth from the chamber of death, he was overwhelmed with feeling; and

* A member of the second class of students, then under my father's care.

the things which he said, and his manner of saying them, awakened similar feelings in the minds of all who heard him. All were most deeply and solemnly affected. And grace mingled with nature; for while I doubt not, that many were greatly edified by the impressive scene, I remember his telling me, when he came into Suffolk, that he afterwards received a person into the church, who had been converted on that most interesting occasion."

Respecting the same service, another friend (the Rev. Robert Caldwell,* formerly of Wick,) has communicated some further particulars:—

"A numerous church had assembled, surrounded by many spectators. No sooner did the pastor appear, than all eyes were fixed on him, as every one knew the loss he had sustained, —that the Lord had 'taken away the desire of his eyes with a stroke.' After the singing of a hymn, he commenced his prayer with a faltering voice. In a short time, the acuteness of his feelings compelled him to pause; till having been relieved by a flood of tears, he recovered himself; and, supported by the grace of God, he was enabled to proceed. It was an affecting scene,—a weeping congregation. At the conclusion of the service, after a touching and consoling address to the communicants, he resumed his usual firmness; and, in a burst of eloquence, he reminded unbelievers of their deplorable state, in the furnace of affliction, and in the hour of death. He contrasted their state, with that of the people of God. 'Ah,' said he, 'how will you be supported when your friends are removed by death? Your rock is not as our Rock, our enemies themselves being judges. The wicked is driven away in his wickedness,

* Also a student of the second class.

but the righteous hath hope in his death.' He finished a most striking and animated address, in his usual way,—by beseeching sinners to behold the Lamb of God, to flee for refuge to Jesus assuring them, that if they believed in his name, they should be comfortable in life, peaceful in death, and happy through eternity."

During the week which followed, my father, with slow and mournful progress, conveyed to Edinburgh the remains of her whom he had, so lately, brought from that city, in all the hopeful promise of youthful affection. Having committed them to their resting-place, in the West Churchyard, he went to visit his now aged father. And here, his feelings were subjected to another painful trial. My grandfather having recently had a stroke of paralysis, it had been thought imprudent to tell him of his daughter-in-law's decease. He therefore, as was natural, inquired how she was. And with admirable composure his son assured him, that "all was well."

The subject of his discourse on the following Sabbath, is indicated in a letter already referred to, as addressed to him under the accumulated distresses of later years, by one of the first students. The writer must have been at this time still in Glasgow. He says, "The truth which supported you under a heavy trial, near forty years ago, and on which you preached while smarting under the rod—'What! shall we receive good at the hand of the Lord, and shall we not receive evil?'—I hope you find as effectual now, as it was then."

Mr. Robertson (then labouring at Innerkip,) remarks :—

"On the occasion of my first seeing your father in Glasgow, after the death of your mother, he requested your grandmother to bring the child to me; and on presenting you, wearing your crape-trimmed cap, he said very feelingly, 'There is, in this, a wonderful combination of grief and comfort.' In reference to his frequent sufferings at that time, from mental depression, he once told me, that, without any new or immediate cause, he sometimes felt a longing desire for relief, by abundant weeping; adding, 'It is well, I would not wish it were otherwise.' But prayer was his way of relief. On telling me of his anxieties, one day, in his study, he closed by saying, 'You must pray with me.' And on my telling him, on one occasion, of my troubles, after giving consolatory counsel, he said, 'Come now, let us commit the matter to Him who careth for us;' and bowing his knees, he prayed fervently and in point."

As a conclusion to this part of the narrative, the reader may not be displeased with the introduction of the following letter, from the Rev. John Newton. It bears the date of September, 1801 :—

"Rev. and Dear Sir,

"Not knowing certainly where to find Mr. Campbell, I enclose my letter to your care. I will not trouble you nor myself with an apology, for what some would call taking a liberty.

"In his last letter to me, dated 30th June, he says, '*Mr. Ewing and his mother-in-law felt very much for you to-day.*' I thank you both; I have formerly felt for you. And we have a great and merciful High Priest, who was once a man of sorrows for our sakes, who feels for us all. He knows experimentally how we feel under afflictions, for he was tried like us, in all points, sin excepted.

"My dear adopted daughter has been now, for seven weeks, under the influence of a most distressing malady. She is where I could wish her to be, for the use of the best means; is mild, compliant, much respected, and well treated. The Lord has given her friends and kindness among strangers. My trial is sweetened by many alleviations, for which I cannot be sufficiently thankful. For the rest, both she and I are in the hands of infinite wisdom and love. I have all possible satisfaction that she is accepted in the Beloved. Her conduct for seven or eight years was not only unblameable, but highly exemplary, and never more so, than when this malady began. She is almost as much missed by the poor, the sick, and the afflicted, as by myself, for she studied the example of her Lord, and spent her time chiefly in private devotion, and in going about to do good.

"Yes, she is laid aside; I am deprived of her when I seemed most to need her, in my old age, and when my eyes so fail me, that I can read or write but little by day, and not at all by night. But it is the Lord, he has wise reasons for this dispensation, though I know them not as yet; he can bring real and abiding light, out of seeming and transient darkness. I trust he will, but his hour is not yet come. Pray, dear Sir, that I may wait for it with patience, submission, and humble hope.

"May the Lord bless you, in your heart, house, and ministry. I subscribe myself, your affectionate friend and brother in the ministry,

(Signed) "JOHN NEWTON."

Having seen how my father, in the very midst of his sorrow, had been stirred up, by his own experience of the worth of the Gospel, to warn and entreat the unbelieving and ungodly, the reader will not be sur-

prised to find, that his labours in the ministry were crowned with increasing success. The Tabernacle was still the resort (more especially on Sabbath evenings) of large and attentive multitudes; and, in the words of one who was himself among the hearers, "He never forgot to call their attention to the Pearl of great price, to Jesus the Saviour and the Friend of man. He was always exhibited as the only hope of the guilty. He dwelt with peculiar delight on the dignity of our Saviour's person, the sufficiency of his atonement, the influences of his Spirit, and the sovereignty of his grace. 'And a great number believed, and turned unto the Lord.'" The desire of his heart for the salvation of sinners, was known to him who is the God of all consolation; and the conversion of many of them, was "the comfort wherewith he was comforted, in all his tribulation and distress." To illustrate this would be to write the history of many, (perhaps I might venture to say some hundreds,) who having united with the church under his pastoral care, derived from him instruction and counsel through all the vicissitudes of life, received his visits on the bed of death, and preceded him to the world of glory.

Besides these, there were others, a considerable number also, who, removing to distant places, before the fruit appeared to him, yet afterwards acknowledged him with gratitude and joy, as having sown the incorruptible seed in their hearts. As an instance of this, I may mention the case of a youth, who,

having become a soldier, went to India; and, many years afterwards, wrote to his parents as follows:—

"My loving and affectionate father, you will take this letter in your hand, if God has spared you still, to Mr. Ewing, the Tabernacle minister; for he is a minister of the Gospel. I heard him preach, years ago, from the parable of the prodigal son, and I was then a prodigal, and the word came home with power to my wicked heart; but it did not please the Lord it should remain there any length of time; nevertheless, I may have received impressions which may have had a lasting stamp upon my mind. . . Tell Mr. Ewing, that your son who was lost is found, and that he many a time thinks of the minister, who so forcibly spoke to his conscience when but a boy; and that ever since that time, some way or other, he knows not how, he inwardly loved him, and now more than ever for Christ's sake. May God grant many poor souls for his hire; and when he shall have done with all things of time and sense, that he may have a happy entrance into the joy of his Lord, is the prayer of your son in a far distant land. Let him know, that if he will lend my father a book called 'Baxter's Saints' Rest,' together with his advice, that your son can pray for him, and that you will strive to do the same."

In letters from Canada also, from the West Indies, and from Australia, similar recollections were conveyed to my father himself. And I well remember his receiving, after many years, a visit from a person, previously quite unknown to him, who called, entirely for the purpose of expressing the delight, with which he looked back to the time of his attendance at the Tabernacle. He had been, in the interval, a wanderer on a distant shore; and he appeared not only to have

held fast his profession, but to have found pleasure and benefit, in the sweet remembrance of those former privileges.

The sphere of his pastoral duties was, at this time, continually enlarging. And besides the additions made to the stated members of the church, among whom were many from towns, and villages, and farm-houses, five, six, and nine miles off, there were not a few in distant places, who sought occasional fellowship with it. Most of these were, afterwards, favoured with the enjoyment of this privilege nearer home. Among the number, were a considerable company of persons, who, with surprising frequency, used to travel to Glasgow, from Blair Drummond Moss, a distance of more than thirty miles. Their usual practice was, to arrive in time for the church-meeting on the Friday evening; first calling, however, at their pastor's residence, to pay him their cordial greeting, before they met him in public.

The following letters, written at an early period of his ministry in Glasgow, afford an interesting specimen of the manner, in which he discharged his duty as a pastor; as well as the views of discipline, which he had exhibited to the infant church, and on which, from the first, they agreed to act:—

"Dear ——,

"Your letter to —— was shown to me, soon after it arrived; and I have often read it with the deepest concern. In that letter, you desire me to be informed, that you wish 'no longer to be considered as a member of our church;' at the same time

you declare, you have 'not one word to say against our doctrine, practice, or, indeed, against us in any way; but still think, and must think, the doctrines we believe are the truth.'

"No mention of this message has yet been made to the church, nor any step whatever taken, in consequence of it. I had two reasons for this delay. The one was, that in your letter, you used a style of despondency, which I could not help ascribing to the bad state of your health; the other was, your desiring —— not to think of answering your letter; from which I imagined, that, in some way or other, you were prevented from receiving the communications of your Christian friends. In either of these cases, and especially where both seemed to be united, I could not think it proper to propose, even at your own request, any measure which might appear to be harsh.

"Lately, however, I have been informed, that your health is happily re-established; and that you are left entirely at liberty, in religious matters, to act as you please. In these circumstances, I am sorry to learn, that of your own accord, you go to places of worship, where you formerly declared you could not in conscience attend. As this change of conduct certainly indicates a change of principle, or an inconsistency in your Christian profession, I feel myself in duty bound, as your pastor, to express my grief at that inconsistency. And I hope it will give offence to no one, if I entreat you seriously to consider, whether you ought not to repent of that part of your behaviour. If I am, in any particular, misinformed respecting you, it will give me pleasure to be set right. At any rate, if you resolve to remain as you are, I beg you will state, on what grounds you have been induced to withdraw from our communion.

"I earnestly pray that the Lord may direct, and keep us in his good ways; and am

"Your affectionate pastor,

"Greville Ewing."

To the same, after an interval of nearly six weeks.

"Dear ——,

"I have now the painful task of informing you, that in consequence of your departure from those ordinances, which you acknowledge to be of Divine institution; your conformity to the world, in those vain amusements, which you acknowledge to be sinful; and your frequenting places of worship, where you are conscious the Gospel is not preached, confessedly out of mere form; the church with which you were once connected, and of which I am pastor, have felt it their duty to exclude you from their communion. The facts on which we have proceeded, have been confirmed to us, partly by your desertion of our fellowship, —partly by what we are credibly informed is your practice,— and partly by the declaration in your own letters.

"It gives us unspeakable distress to observe, that exclusion from the communion of Christians, should be your own desire. Although we have no power to retain any against their will, and indeed could not have permitted you to continue to be considered as a member, without a change in your conduct; yet we earnestly long after you,—we have commended you, by prayer, to the compassion of the good Shepherd, whose glory it is, to follow and to recover the lost sheep,—and if he shall be pleased to hear us, we shall rejoice, with those who are in the presence of the angels of God, in your repentance. May God, of his infinite mercy, grant you may be convinced, that in throwing off your profession, and being separated from us, you are not freed from any obligation to love and serve him,—are not less concerned to believe in the Lord Jesus Christ, that you may be saved,—or less accountable to him, for what you have heard and known of his great salvation.

"I am, with affection and unfeigned sorrow,

"Faithfully yours,

"Greville Ewing."

The union here presented, of tenderness and consideration, with firmness and fidelity, is too obvious to be overlooked.

Nor was this an exception, or solitary example of these pastoral virtues. Indeed, it would hardly have occurred to his imagination, as a thing likely to happen, that any church formed on New Testament principles, should allow individuals, because not guilty of open transgression, to *slip away* unquestioned, from its communion. In all his remarks on the subject of discipline, the idea was prominent, that love and kindness were shown to an inconsistent brother, not by quiet and easy silence, but by inquiry or reproof. And with regard to all the natural results of an opposite line of conduct,—such as the progress of declension, through all its varied and fearful stages; or the depreciation of the importance of a Christian profession, encouraging others to a premature or a superficial assumption of it,—these he would have pronounced, with all their collateral evils, as nothing more than the legitimate consequences of disregarding the will of Him who is the Law-giver, as well as the Saviour of his church.

Another specimen of correspondence, of nearly the same date, will illustrate my father's views, respecting a national church; and at the same time, his faithfulness in stating these, when he thought the case required it. The following extract will sufficiently explain the occasion of the letter from which it is taken.

"I am always happy to join, in remembering the death of Christ, with any with whom I can join, as a fellow-Christian, in prayer, or any other act of worship; and, on this principle, I am happy to receive you to our communion. I observe, however, that, in your letter, you again inform me, you wish for nothing *more*, than occasional communion with us.* After the explanation which took place between us before, I cannot suppose you thought it necessary to repeat this, merely by way of information. As, therefore, you have introduced the subject, and again given your reasons for the judgment you have formed on it, I hope you will allow me to make a few remarks in return.

"The first thing you refer to, as convincing your mind, that the Church of Scotland is a church of Christ, is what you 'experienced at ——, and have felt since.' Of your experience and feelings, God alone is the witness. I not only deem it presumption, to pronounce upon what passes in the breast of another; but I think it quite unsafe to infer any thing, even from my own experience,—unless I know from Scripture, that I am in the path of duty at the time.

"The next thing you mention, is a remark which I made, in talking of the church in Sardis. But the application to this case, of any thing said in the Epistle to the church in Sardis, must depend upon this question, Is the church in Sardis, and the Church of Scotland, the same kind of community? I see you think it is; for you say, you believe the Church of Scotland to be a church of Christ. With equal frankness, I must say, I believe it is not; and that it is as different from the church in Sardis, or any other church mentioned in the New Testament, (whether flourishing or declining,) as that which is of this world, must ever be from that which is not of this world.

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* The individual was resident in Glasgow.

"The last thing you mention, as confirming you in the conclusion you have drawn, is 'the number of the Lord's people,—of valuable ministers, whose labours are blest,—and of those also, who are daily rising up for the work of the ministry, in the Church of Scotland.' Far be it from me to detract from the character of any, whether ministers, or others of the Lord's people, in the Church of Scotland. But I believe, that every question of Christian duty must be determined by the Scriptures; and not by our opinion of the character of men, who favour either the one side or the other. I will not speak of the Lord's people who think as I do. Next to the sin of trusting in our own righteousness, is that of taking encouragement from the righteousness, real or supposed, of fellow-creatures; and from extolling those of our own communion, the transition is easy to depreciating those of every other. On this subject, I would adopt the words of Paul, 2 Cor. x. 12.

"But if you think it right to judge of a church by such a rule, surely you should apply that rule to the whole, and not to a part. A society should be judged of, not by its minority, but by its majority,—by the great body of the members, and the great body of the governors. I should suppose, that few serious friends of the Church of Scotland, would wish to have it judged of in this manner, which, however, is the only fair application of the rule in question. They know and lament the immense multitude of manifest unbelievers, who actually belong to the Church of Scotland, and whose influence in it, bears the principal sway. They know that the majority of its ministers and elders, (those whose voice commands the rest,) show, by their measures, that they are not the friends of Christ,—that they despise its avowed creed,—do violence to the best parts of its constitution,—and from time to time, with awful uniformity, make laws, and give decisions, in express opposition to the authority of Christ. Does he permit a state of things like this, in his church? 'Shall the throne of iniquity have fellowship

with thee, which frameth mischief by a law ?'—Psalm xciv. 20. Does he command his people not to separate from such a society ? Does he not say, 'From such turn away ?'—2 Tim. iii. 1—9.

"These plain remarks I think it my duty to make, on the subject of your letter; for there is nothing like honestly stating what our sentiments are."

This honesty in *stating* his sentiments, was inseparably connected with honesty in *searching*, examining to the bottom, and proving the correctness of every sentiment which he cherished, respecting the kingdom of Christ.* This it was (as already hinted) which sustained him in acting a decided part, at the very outset of his course as a Congregationalist. And it was the same integrity of principle, which fitted him for the important, and daily enlarging sphere of influence, in which he was now placed. Being, for a time, the only pastor of a Congregational church in the west of Scotland, he received, as might be expected, many applications for advice, from persons beginning to consider the principles, on which that church was formed. A brief extract from his answer to one of these applications, will show how well he could discriminate character; and how far he was removed from anything like dictation to conscience. He was writing to one, who was convinced of the evil of promiscuous fellowship; but who was yet in a situation so remote, as to render it impracticable to

* For a farther illustration of this, see Appendix N.

observe the Lord's supper, in any other way. Besides stating some sentiments, very similar to those advanced, in the extracts already given, (pp. 267—269,) he says:—

"But I beseech you, receive not from me, or from any man, the direction of conscience. I trust you are under the teaching of God. Continue to look to him, and to search the Scriptures, and you will find, that, by his word, you are made wiser than all your teachers. I can say as you do, that I have often communicated, in the Established Church, with comfort; but that was before my views were as they are now. I think it is very possible, that, in your present state of mind, your former comfort will not be enjoyed. But perhaps on this, as on many other questions, your mind will be more settled by prayer, than by any consultation with creatures."

I am happy, that, through the kindness of a mutual friend, I am able, in the case of the second class of students, as in that of the first, to present to the reader, the reminiscences of one of their number; an individual, who, although known to the public, as a scribe well instructed in the kingdom of God, has been devoted to medical, rather than to ministerial pursuits.* After mentioning, that among the very few of his fellow-students who survive, are the Rev. Alexander Thompson, now pastor of the church in George Street, Aberdeen; and the Rev. John Paterson, D.D., too well known to the friends of the

* Mr. David Davidson, author of "A Memoir of Mr. Cowie, of Montrose," and also of a "Pocket Commentary on the Holy Scriptures," in three volumes—a work dedicated to my father, and highly approved by him.

British and Foreign Bible Society, as well as to the Congregational churches of Scotland, to require any farther designation here—he thus proceeds :—

"Could I, by words, convey my idea of Mr. Ewing as a teacher, he would appear invested with every quality, requisite in one chosen to prepare young men, animated by the spirit of Christ, for the Christian ministry. But while the impressions produced by his labours, and spirit, and conduct, forty years ago, can never be effaced from my mind, it is impossible for me to portray them. Nearly sixty Christian men of different ages, and all past the most favourable season for deriving all the advantages of education, were placed under his care, to train them for the office of public instructors, in the third of the time usually deemed indispensable. For this extraordinary and peculiar service, he was consummately qualified; for he not only possessed mental resources, and discovered mental superiority, sufficient to command our respect and confidence; but he was eminently apt to teach, and incessant in his efforts to improve the minds and manners of his pupils. Probably no teacher ever sent out, in so short a period of instruction, an equal number of young men, as well prepared to impart the knowledge of the word of God.

"Mr. Ewing, doubtless, with propriety, cherished more respect and esteem for some of his students than for others. This, however, I think, could never have been known, from his manner of instruction or discipline. He was equally kind, condescending, and patient to all. Obstinate indocility was the only thing that aroused his indignant displeasure; and, at this moment, I feel, almost, the painful sensation, which a case of this kind produced, when the entire class were grieved and put to shame, by the stupid and mulish disposition of one of their number. We were breathless for some seconds; a strong indication of our love and veneration for him, whom folly or wickedness alone could provoke. Indeed, I cannot conceive of a teacher, whose

mode of tuition could more justly claim, and more powerfully command the reverence, esteem, and love of Christian young men. Perhaps few ministers of that day, possessed a larger treasure of the knowledge of the Scriptures, than he did; and I have never known one, who approximated greatly to him in a power to throw, by a few words, so much of that treasure into the minds of his hearers; and this power he delighted to exercise, equally from the tutor's chair and the pulpit. Many of his critical remarks on the original Scriptures, resembled the sudden admission of the rays of a summer-sun into an ice-house, each quickening the energies of our minds: we thought not on the speaker; the marvellous, and, to us, the newly-perceived excellences of the word of God, excited at once our admiration, love, and praise. How many Divine principles did he fix in our minds, 'as a nail in a sure place!' The only lecturer, that to my knowledge, resembled Mr. Ewing, in capability of rapidly filling the minds of his pupils, with the first sound principles of the science which he professed to teach, was the late Dr. Gregory, of Edinburgh.

"Though I have a number of notes of Mr. Ewing's prelections, particularly of those 'On the Authenticity of Scripture;' yet they are so imperfect, that I cannot speak of them. How could they be otherwise? for few of us could have discerned their worth, or felt their importance. And this is true, of many of his admirable strictures on the lectures, delivered weekly, by the students in succession. Nevertheless, the least improved youth among us, if he loved the Bible, could, and, I have no doubt, actually did, apprehend and retain his instructions as a whole. They were light itself; distinct, luminous, animating, and pleasant as the morning sun. When I recall to mind the vastness and variety of his labours, at the period when he taught us, and the perfect manner in which he performed them, I entertain great admiration of his talents, but still more of the favour and mercy of God manifest in him. Honourable shall

his place be for ever, among the blessed and happy number of whom it is written, Dan. xii. 3, 'They who wisely instruct, shall be splendid as the splendour of the expansion; and they that make many just, shall be (splendid) as the stars for ever and ever.' The righteous Judge shall reward alike the former and the latter, as he intimates here, and in John iv. 36—38.

"How unspeakably important is fidelity in our Lord's kingdom! He blesses and rewards, not according to the apparent success of our labours, but according to their quality and quantity. Wherefore, let us earnestly endeavour, that, whether present or absent, we may please him. Friends, relations, as well as enemies, pass away; but Jesus is 'the same yesterday, to day, and for ever.' We are complete in him; may we esteem him our 'all in all.'"

The time for the continuance of this class with my father, was, originally, fixed for one year. It was, however, extended to fifteen months; so that it closed in the early part of 1802. The students (nearly twice as numerous as those composing the former class*) were immediately, in terms of their previous engagement, sent out to preach in various parts of Scotland and Ireland.

My father declined to enter into any farther engagement with Mr. Haldane, of a similar kind. As his reasons for this determination were, long since, stated

* This, of course, involved a large additional expense to Mr. Haldane, for their support. With regard to their education, their increased number made, in this respect, no change. Two hundred pounds a year was the sum, which, in first asking my father's co-operation, he had considered it right to offer for this object; my father engaging to maintain a suitable library for the use of the students, and also to furnish them with elementary books.

to the public, it is altogether unnecessary that they should be repeated here. In the course of the narrative, it will be seen, that such a determination was in no degree connected, either with a lower estimate, as to the importance of a suitable education for ministers of Christ; or with any diminution of interest in the diffusion of the Gospel.

While engaged with the classes, my father's attention had been occupied in the preparing and printing, at his own expense, a small volume, entitled, "The Rudiments of the Greek Language shortly Illustrated; and a Compendious Lexicon, for the use of those who wish to make themselves acquainted with the New Testament in the Original." A copy of this work he presented to each student. At the time of its publication, a literary friend thus described it: "The grammar has, very properly, been formed entirely on the model of the '*Grammatica Græca*' of Dr. Moore, and a better model could not have been chosen. As that grammar was left unfinished by its author, the necessary continuation has, in this work, been made, following out the same plan; adding what was wanted in the etymological part, and laying down a system of Greek Syntax, illustrated, for the most part, by examples from the New Testament and the Septuagint. The Lexicon is clear and compendious, giving precise and accurate ideas of the meaning of the Greek words; and, from its abbreviated form, well calculated to enable the student, without unnecessary labour, to consult it upon any occasion."

The departure of the students was disadvantageous to Glasgow and its vicinity, inasmuch as they had been accustomed to preach, in many of the surrounding villages; and also to conduct Sabbath-schools, both in the town and country. The church, however, resolved, that such of the members as were disposed and qualified, should endeavour to follow up their labours; and hence originated those schools which, to this day, are efficiently sustained in connexion with the church; while they have also repaid the labour bestowed on them, by being nurseries to it, and to various other Christian communities.

It was in the same year that my father, on the arrival of pleasant summer evenings, commenced the practice of preaching a succession of sermons to children. This was an engagement in which he had peculiar pleasure, and none could hear him on these occasions, without perceiving that it was, also, one for which he had a peculiar talent. Indeed, few things in his ministry could be more surprising, to those who admired his critical acumen, in the expositions of the Sabbath, than to look in on the group of little ones, congregated in front of the communion-table on a Tuesday evening, and see how their attention and interest were kept up, by the affectionate and simple address of the same speaker. He was, indeed, a universal favourite with children, even where only known as an occasional visitor; but it is impossible to estimate the amount of influence, exerted by the services referred to, (persevered in as they were, during

a long course of years) in endearing the pastor to his flock: the children loved him, because he spoke to them so kindly; and the parents loved him, because he presented Divine truth to their beloved children, in a manner that suited their capacities, and won their hearts.

It would, however, be a great mistake, to suppose that for success in this department of pastoral duty, he was merely indebted to his natural love of the young. The discourses referred to, were as carefully studied, and the notes of them remain as full and complete, as any other of his ordinary sermons. Indeed, I believe he found, as others have done, that to combine true simplicity, with adequate and dignified instruction for children, required more pains and study, than to prepare "food convenient" for the most respectable assembly of adults.

CHAPTER VII.

MARRIES AGAIN—EXCELLENCES OF MRS. EWING'S CHARACTER—HIS RELATIVE AND SOCIAL CHARACTER—POWERS OF CONVERSATION—HOSPITALITY—VISITS TO ARDGOWAN—MISSIONARY SERMON IN LONDON—GLASGOW TRACT SOCIETY—BRITISH AND FOREIGN BIBLE SOCIETY—STUDENTS FROM HOXTON—LECTURE ON ACTS XV.—REPLY TO A WORK CONTAINING SOME REMARKS ON THE LECTURE.

1802——1804.

THE intimate connexion between a minister's usefulness, and the character of her who becomes his partner in life, is so perfectly obvious, that it is almost a truism to mention it. Not only was my father alive to this fact; he had been taught also, by the painful discipline of experience, to regard, with feelings of chastened expectation, the fairest prospects of earthly happiness. In seeking, therefore, once more, to enter on the marriage state, he doubtless realised, in a more than ordinary degree, his dependence on Him who holds life and death at his disposal. And, most assuredly, it was proved by the event, that though "he had caused grief, yet he had compassion, according to the multitude of his mercies," —yea, that "he had pleasure in the prosperity of his servant."

On November 15, 1802, my father was married to Barbara, youngest daughter of the late Sir James Maxwell, Bart., of Pollock. Having been early bereaved of her father, she was living at Ardgowan, the seat of Sir John Shaw Stewart, Bart., to whom her mother had then, for some years, been united in marriage.

In becoming the wife of a Christian pastor, Mrs. Ewing was herself also fully aware, of the peculiar responsibilities involved in the connexion. And most assiduously did she devote herself, to meet and to discharge them. To aid, to encourage, and, as far as it was in her power, to co-operate in her husband's labours, became, at once, the business of her life. Though transplanted from another sphere, and personally unacquainted with the members of his flock, she yet so well understood "the law of Christ," and so experimentally "knew his grace," that she could not long feel as a stranger, to any of them. How kindly she entered into their domestic circumstances, —how thoughtfully and skilfully she rendered her counsel, or her personal attentions, especially where affliction, or a numerous family, made them welcome, —how liberally and how delicately she cared for the poor,—and how highly she honoured devoted piety, wherever she found it most conspicuous,—it is impossible, by description, fully to express. A portion, however, of my father's own testimony, on some of these particulars, may, with great propriety, be introduced here:—

"When, through the gracious providence of God, I obtained that union with her, which proved the great solace of my life, and one of the most important advantages to my ministry, and to my own soul, for nearly six-and-twenty years, I was aware of her distinguished Christianity, and of her good sense, good temper, and captivating manners; but I had no idea of the number and degree of other valuable qualities, in which I was delighted to find her so eminently excel. Every day we lived together, I was surprised with her elegant and liberal, yet judicious and effective domestic economy; her knowledge of business, which not only exempted me from all carefulness, about my little temporal concerns, but would have qualified her to manage the affairs of any establishment, however eminent and wealthy; her turn for medicine; her affectionate care of the sick; her ingenuity and unwearied vigilance, in using means for their comfort and relief; her success in finding employment for the industrious, and in making provision for the poor.

"While she incurred no expense unnecessarily, she spared none, where the interests of religion were concerned. She was particularly desirous, that I should purchase every book, which could be at all subservient to my assistance, in the study of the holy Scriptures. The number or the price was nothing; utility alone was to be considered. I need not say, how gratifying this disposition was to me; how congenial to my habits; how important to any one, engaged in the duties of the ministry of the Gospel." *

But there were other duties, involved in this new connexion, equally essential to my father's happiness, and requiring far more of patience, of self-control, and conscientious devotedness, than those which

* See A Memoir of Barbara Ewing, by her Husband, Greville Ewing. Second edition; Glasgow, 1829.

have been named. He had sought, not a companion only for himself, but a mother for his babe. How remarkably he was blessed, in this respect also, it is impossible for me to express so well, as by again employing his own words :—

"There is one point, more interesting to me than any thing personal, on which, though unable to do her justice, I feel it impossible to keep silence. She gave her hand to one, who was a widower and a father. She became not only the affectionate wife to me, but the motherly-hearted, the genuine parent of an only child, whose own mother had died at her birth ; and who, being still in a very early period of her youth, could not know, far less acknowledge, her obligations to her new benefactor. Never did mother pay more tender attentions, exercise more fostering care, display more enlightened judgment, evince more Christian faithfulness, or more truly 'travail in birth again,' in the scriptural sense, until Christ was formed in her, than she did to that child."

My mother, indeed, manifested the same enlarged and noble spirit, with respect to every other connexion or friendship, in which my father had previously stood. She fervently expressed a determination to fill up, as far as it was practicable, *every* relation in the family circle, that had been broken by death. In pursuance of this, she succeeded, by the most affectionate solicitations, in securing the continuance of my widowed grandmother, for several years, under my father's roof. But indeed, though few now survive to unite in the testimony, there was no friend or relative, whether near or more remote, but who had reason to know, that that determination was persever-

ingly carried out;—an evidence, perhaps, the most strong and unequivocal, of that respect and devoted attachment to her husband, for which she was remarkable. With peculiar propriety, it might be said of her, that she "loved, not in word and in tongue, but in deed and in truth."

To my father also, his marriage was the introduction, into a new and wide circle of relative connexions; and of these, there were few, who, at that period, could sympathise in his religious principles. He lived to rejoice over instances, not a few, in which there was a decided and a delightful change. But, even where such did not appear to be the case, it is not too much to assert, that the more he was known, the more highly he was esteemed. Affection and confidence succeeded to respect; and he was resorted to as a counsellor, a comforter, and a friend. It may be said, indeed, with reference to the whole of his social intercourse, that few men have, more remarkably, united the dignity of unbending adherence to conscientious principle, with suavity of manners and the "meekness of wisdom." The extent and richness of his mental stores have been already mentioned; and to these, he added the possession of great conversational powers.

This, indeed, was among the most remarkable features of his character; and one which, perhaps more extensively than any other, was the subject of remark and admiration. Whatever might be the company, he seemed to be at home, on the themes

most likely to be interesting to them. In stating his opinion, or in answering inquiries, there was so much of unassuming simplicity,—such tact also, and precision, in giving just the information desired,—that I know not how to express it better, than in the simple language of one, who observed,—"You may know, at once, that Mr. Ewing is a learned man; he never goes round about the bush, or gives you a great many words about any thing, but tells you plainly what you want to know." Nor was his aptitude to communicate knowledge more conspicuous, than his skill and discrimination in drawing it out from others. With the candour and modesty, so inseparable from true greatness of mind, he was, at all times, ready to acknowledge the peculiar talents, or opportunities of acquaintance with particular topics, which any one else might possess. He was never more graceful, than when he appeared as a respectful inquirer, or a patient listener.

This subject is naturally and closely connected with his enlarged hospitality,—a virtue, indeed, in the exercise of which, his beloved partner was so closely identified with him, that it is impossible, in naming it, to speak separately of either. Nor can it be unseasonable to introduce it, at this early period; for it so completely pervaded every portion of their united history, that it would be difficult to say, where it could be the most appropriately pointed out. Never did they appear to greater advantage, than at their own table. It was a centre of union,—a place

of meeting, for Christians of every denomination. While the travellers in search of relaxation or of health, ever found in their dwelling the comfort, the direction, or the kind attentions they required,—it was more especially known, as the resort of ministers, or others visiting Glasgow, by deputation from those religious institutions, which successively came into existence. The arrival of such messengers was ever hailed with delight. And, next to the consideration of their personal comfort, was the considerate recollection of all, who might be supposed, more particularly, to need, or to desire an introduction to them. The young, who might be improved in mind, or in manners, by the society of the wise and good; the honoured Christian, whose reverse of circumstances prevented the enjoyment of such a pleasure at home; the comparative stranger, whose religious connexions might render it peculiarly interesting, to meet with men eminent in their own respective spheres; such were, not unfrequently, the guests surprised by a kind invitation, and greeted with a cordial welcome. I may add, however, not in fond partiality, but as the echo of many an assurance from others,—that my father himself, his countenance beaming with intelligence, his spirits animated by the scene around him, and his conversation such as has been described,—was generally the crowning attraction of the whole.*

* One confirmation of this statement lies before me, in a note to my mother, from a much esteemed friend, of the Baptist denomina-

Amongst the earlier visitors of Glasgow, on the errands of Christian benevolence, were those who came to plead the cause of the Baptist Missionary Society; and in no place, probably, did they meet with a more warm reception. The names of Fuller, and Sutcliffe, and Ryland, are recorded in characters as enduring as the history of Christianity in India. The announcement of their coming to Glasgow—that of the first-named in particular, the first in the field, and the most extensively known—used to be as tidings of a jubilee, a day of "feasting and gladness" to the Lord's people, of every section in the church of Christ. Such, I am sure, it was considered in my father's house, where Mr. Fuller was always expected to take up his abode. The society, as is well known, had a separate fund for the translation of the Scriptures, an object of peculiar interest to my father; and, in proportion to the stedfastness with which he maintained the views, he believed to be according to those Scriptures, was the delight with which he co-operated, in a matter so purely catholic, with those whose belief, in some things, differed from his own.

tion. After thanking her for many such invitations, as those above described, the writer says:—"I never was in your company, or Mr. Ewing's, without being benefited; and, while memory lasts, I shall cherish the name of Ewing with gratitude. Long, very long, may you be spared together; and, to a late period, may he be spared, to preach and teach salvation by our adorable Immanuel. I believe, not one of his own members loves him, more than I do; yea, I feel an increasing desire that he may be upheld, to plead the cause of Jesus, in this sinful city."

From the period of his becoming connected with the family at Ardgowan, till the close of Sir John Stewart's life, my father was frequently a visitor there, generally, in the summer, residing for several weeks together. During these seasons, he was accustomed to preach, on a week-evening, in the neighbouring village of Innerkip; but he also carried on his usual labours at home, going to Glasgow on the Friday, and returning on the Monday.

These summer sojourns afforded him many exquisite pleasures. The situation of Ardgowan has been described by himself, as combining many of "the beauties and sublimities of our picturesque country." The bold and towering rock; the sparkling waterfall; the deep, romantic glen; the dashing waves of the Frith of Clyde; the lofty hill, commanding it in extensive prospect, with the magnificent vessels bringing merchandise to its shores; the many islands lying on its bosom, and the mountains stretching far beyond it; these grander features were fully equalled by the noble trees, the shady walks, the sportive game, and all the minuter beauties of copse and flowery bank. And with regard to all, it may be said of himself, as he said of his beloved companion, "These he thoroughly understood, and keenly relished, and was early favoured to enjoy, with a purifying and enhancing influence, not unknown to any who are taught of God."* And when, to this, is added another point of close resemblance between

* See A Memoir, &c.

them, namely, their love of vigorous, active exercise, they seemed to have every capacity for the highest enjoyment of the Creator's goodness, thus richly and variously displayed around them.

The earlier period of their union did not pass over, without some renewal of that alarm and anxiety, to which my father was but too much predisposed—alike by the natural tenderness of his feelings, and the painful experience through which he had passed. In the spring of 1803, the state of my mother's health was such, that they were obliged to repair to Edinburgh, and to remain there for several weeks, for the sake of medical advice. His fears, however, at that time, as well as on many subsequent occasions, were graciously disappointed; and he was able, in the month of May, to attend the anniversary meetings of the Missionary Society in London.

He preached, on that occasion, one of the annual sermons. It was no new thing for him to preach to assembled thousands; but at Tottenham Court Chapel, he felt himself somewhat less in his element, than in addressing the multitudes who, sometimes almost in breathless silence, were accustomed to hang upon his lips at home. The sermon, which, as usual, at that time, was published, is founded on Acts xvii. 30, 31. It contains several characteristic and interesting passages.

During the following month, he took part in forming an association, calculated to be a great blessing in the sphere of his own more stated labours. I refer to the

Glasgow Religious Tract Society, the declared objects of which were, "the dispersion of small religious tracts, among the poor and ignorant within their limits; to cast their bread on the waters, in hope to find it after many days; to procure small abridgments of Divine doctrine, example, and precept, as a few precious crumbs of the rich provision which God has provided, for poor and perishing sinners; to quicken, if possible, the spiritual appetite after the inexhaustible treasures of the oracles and ordinances of Divine grace."

About the same period, Mr. Greig, having received an invitation to labour at Kirkintilloch, resigned his situation, as assistant at the Tabernacle.* He was succeeded by Mr. William Henry.

The commencement, in 1804, of the British and Foreign Bible Society, afforded to my father, in common with thousands more throughout our country, the most unfeigned satisfaction. To combine the energies of all, who were willing to unite in the grand object of translating, printing, and dispersing the oracles of Divine truth, appeared to him an object, not merely unexceptionable, but worthy of his most affectionate and cordial support.

In the month of August, he lost his aged and venerated father. The last letter he had received from him, contains this sentence: "I bless God for having given me such children." Two daughters were on the spot, to aid in smoothing his dying pillow; but

* Mr. Greig was, afterwards, well known and esteemed in London, as minister of the Scottish Church, Crown Court.

of his three sons, the youngest alone was within reach, to perform the last and mournful duties. It must have been while in Edinburgh for this purpose, that my father preached from the Psalmist's words, "When my father and my mother forsake me, then the Lord will take me up."

It was during the same summer, that a new, and, as it proved, a very favourite object of interest and Christian kindness, was presented to him, in the following letter from the much esteemed treasurer of Hoxton (now Highbury) College. The letter, I am sure, cannot fail to be interesting, especially to any who may have been among the number of those, for whom he exercised so much prudent and thoughtful concern :—

"Dear and Rev. Sir,—

"Accept my best thanks for the present of a copy of your lecture, by the hands of Mr. Campbell. I have always read your publications with much pleasure, and hope you will meet with encouragement to proceed in that way of doing good.

"It was suggested by the Rev. Mr. Greathead to me, that it would be peculiarly desirable, if a selection was made of one or two young men, who had made the greatest proficiency at Hoxton Academy, in order to complete their education in one of the Scotch universities; that, by receiving such advantages, they might be more fitted to defend the truth against the attacks of learned infidels and sceptics; and to become able tutors, as well as writers. By inquiry we learnt, that the late Dr. Williams had left a fund, to maintain several English students at Glasgow; this led us to apply to the present trustees, who (though in general of opposite sentiments) were willing to grant exhibitions

to two of our students, to enter the University at Glasgow, at the commencement of the next session. We have fixed upon two of great piety, much sweetness of temper, and possessing taste and abilities for making progress in the various branches of literature. We wish to prepare their way, by recommending them to your favourable regard and attention; particularly as they will necessarily be exposed to new trials and temptations, at a great distance from us. Indeed, our Society would have been unwilling they should have gone at all, but from the hope that you would, as a father, watch over their spiritual as well as temporal concerns. I am sure, dear Sir, you will agree with me, that unless the life and power of religion in the soul, are maintained, as well as a fixed determination to preach *the truth*, with the utmost *simplicity, affection, and fidelity*, we shall only be the instrument of putting tools into their hands, which may do mischief to that cause, we desire with the greatest anxiety to serve.

"We understand they must board in a private family; how important then, is it, that it should be a pious one! where they will have opportunity to exercise in family worship, and in religious conversation; and live in a plain yet comfortable way, with every facility for uninterrupted study, and in such society as would be suitable. Perhaps you will be able to learn, before the time it will be needful they should go, of some respectable family, who will be willing to take them in; and I shall be obliged to you to inform me of the particulars.

"While they diligently pursue their studies, it appears to me peculiarly desirable they should have opportunity for attending prayer-meetings, preaching in rooms, &c., among *the poor*, either in the town or adjacent villages, and *catechizing;* the latter may be the most important, as it will give an opportunity of talking, and explaining in a familiar manner, and with close application to the heart and conscience; and this will habituate them to the work in England, where it is shamefully neglected. Doing good to the poor, to the most ignorant, and to those who are

out of the way, will, I conceive, have a happy tendency, to counteract the evils, naturally arising from progressive attainments in science and literature.

"I should mention that a son of the Rev. G. Burder, who has been studying the last year at Hoxton, will accompany them; perhaps it would be desirable they should be either in the same house, or near together, but of course his father will be consulted, and direct the future steps of the son.

"I sincerely wish you increasing success in your great work, and that your life may be spared for many years to come. If I should live, perhaps I may visit our young friends in Scotland, but I find great difficulty to leave home. The concerns of the Chapel at Hoxton (which is lately considerably enlarged) and the Academy, lie heavy on me.

"Believe me, Dear and Rev. Sir,

"Yours, in much affection,

"July 21st, 1804. THOS. WILSON."

My father was prepared to give a cordial response to all the suggestions contained in this letter. It could hardly have been addressed to one, more deeply impressed with the importance of ministerial character and training, or more disposed to feel an interest in these strangers. The following letter, from one of their number, I highly value, and have peculiar pleasure in presenting to the notice of the reader:—

"Hackney, 27th June, 1842.

"My Dear Mrs. Matheson,—

"I take up my pen, with feelings of no ordinary interest, to give expression to some grateful reminiscences of your honoured and beloved father, which are indelibly imprinted on my heart.

It is nearly thirty-eight years since I arrived in Glasgow, accompanied by my esteemed associates in study, Mr. Fletcher and Mr. Payne, now Dr. Fletcher, of Stepney, and Dr. Payne, of Exeter,* with a view to enter the university. I took with me a letter of introduction from my father to Mr. Ewing, of which I availed myself on the morning of our arrival. Never can I forget the kindness with which we were received by Mr. and Mrs. Ewing. They instantly welcomed us to the hospitalities of their house, and insisted on our being their guests, till we could obtain desirable and convenient lodgings. They constrained us to remain a week with them; and during the entire course of the three years which we spent at the college, they continued to show us the greatest kindness, and to watch over our comfort with almost parental solicitude. Seldom did we pass a week without being invited to their table, and enjoying the delight and the benefit of Mr. Ewing's most instructive conversation and advice. It would be difficult for us to estimate the advantages, which we derived from the faithful and affectionate friendship both of Mr. and of Mrs. Ewing; whilst we were deeply indebted to Mr. Ewing, for the rich and matured productions of his mind and heart, with which we were edified by his pulpit services. He was pursuing a course of expository lectures on the book of Genesis, on Lord's-day mornings; and these discourses were distinguished by a combination of enlightened criticism, of striking elucidation, and of eloquent and impassioned appeal to the conscience and to the heart, never surpassed by any expositions of the word of God, which it has been my privilege to hear.

"Pleasurable also, in a high degree, are the cherished recol-

* It is worthy of remark, that the office of tutor, for which Mr. Wilson was desirous the students should be qualified, has been ably filled by all of the first three, as well as by more than one of those who succeeded them.

lections of the cordial and unvarying kindness we received, from our beloved friends Dr. and Mrs. Wardlaw, to whose society and hospitality we owed so much enjoyment. The recollections of that period are associated with the names of many of the devoted servants of God, who have since finished their course, and entered into their rest. But pre-eminent among them all, and embalmed with the tenderest affections of the heart, must ever be the name of Greville Ewing, to whom, in justice as well as in love, we cannot but assign a place among the most eminent of Christians, the most accomplished of biblical scholars, the most faithful and affectionate of friends, and the most powerful and efficient of ministers. May all the blessings which he himself implored for his beloved daughter, rest upon herself, and the endeared companion of her life.

"Believe me, my dear friend,

"Very truly, yours,

"H. F. Burder."

To this, I am happy in being able to add a few hasty lines from Dr. Fletcher—the overflowings of an affectionate heart—which have a reference to the same period :—

"Cottage Grove, Mile-end, Aug. 9, 1841.

"My Dear Friend,—

"On returning home, on Saturday evening last, from a long journey, undertaken chiefly for my health, I heard of the recent decease of your honoured, beloved, and venerated father. I cannot describe my emotions. Recollections of the past were overpowering. The most interesting and important period of my early years, with all the hallowed associations it was in my power to cherish, at once rushed to my mind. The name, of all others, most dear to my heart, in these crowding remembrances and feelings, was that of Greville Ewing. I loved him, as if he had been

a father; and truly revered him, as the most *influential* instructor to whom I ever listened. I believe all my former colleagues, who had the delight and benefit of those frequent interviews with him, during our residence at college, will unite with me in the statement, that we derived more substantial benefit from the conversations of our beloved friend, on every thing connected with our habits of thought, our views of Divine truth, our spiritual improvement, and our preparation for future ministerial labours, than from any other source of moral influence we ever experienced."

The introduction of these friends to my father's house, and more particularly the addition of three musical voices, to the usual singing of our family-worship, are among the earliest and the most pleasing recollections of my childhood. It would, indeed, be difficult to determine, whether the pleasure received, (as expressed above, and experienced by many similar visitors in following years,) or that conferred on the domestic and social circle, were the greatest. It came to be regarded in the family, as one of winter's most interesting characteristics, that it was sure to bring with it " the English young men."

But it is time to advert to some matters, of more extensive and public interest. Mr. Wilson's letter mentions a " Lecture" of my father's, which he had received. The publication of that lecture was, in fact, one of his most important engagements, in 1804. The subject of it is a passage, the meaning of which has been, perhaps, more controverted, than any other in the New Testament. The work is thus referred

to, by the pen of one, well able to judge of it: "The fifteenth chapter of the Acts has long been considered the strong-hold of Presbyterianism, in which the friends of that system repose, as in an impregnable fortress; and from which they, every now and then, make a sally upon their adversaries. In a lecture on this important passage, Mr. Ewing endeavoured to dislodge them from this position; and to show that, on the fair principles of scriptural interpretation, it affords no shelter or defence to classical Presbytery. In the controversy, the argument of the discourse is conclusive; and, apart from the controversy, it is one of the ablest specimens of scriptural exposition and critical analysis, to be found in the language." *

After establishing the argument above described, my father proceeded to make the following important remarks, with reference to churches, formed on those Congregational principles, which he considered to be supported by the passage under consideration.

"Peter rose up, 'when there had been much disputing.' From his speech, which reproves the disputants as 'tempting God,' this 'disputing' appears to have consisted of the eager contendings of those, mentioned verse 5th, who wished to impose the Mosaic law upon the Gentiles. They laboured to maintain their cause, and carry their point; and possibly their arguments might have seemed strong to many, had not the apostles, with irresistible evidence, vindicated the truth.

* See an "Historical Sketch of the Rise, Progress, and Present State of Independency in Scotland," by the late Rev. William Orme, in the Congregational Magazine, (London, vol. ii. p. 781,) of which, for some time, he was editor.

"It seems a great mistake to infer, as some have done, from the circumstances before us, that every case which concerns a church, should be made the subject of public debate; or that, in such cases, debate is the proper and ordinary means of arriving at a decision. That truth, when attacked, must be defended, has already been granted. That debates may be sometimes excited by the ignorant, or designing, in the most flourishing churches, the whole of this passage sufficiently shows. But the example of the apostles shows also, that we ought rather to repress, than to encourage the practice. They bore the disputants with great patience, but not without reproof, which commanded silence, and effectually prevented the reiterations of obstinacy. It may be observed generally, that Christians are cautioned against meeting for strife and debate.* And Timothy and Titus are counselled to avoid, and to refuse to give heed to debates.† How unlike the spirit of these precepts, is the mode in which business is managed in many churches! We speak not here of those ecclesiastical courts, in which debate is a matter of course, and the parties are as well known beforehand, as in any civil court, in which counsel are retained for plaintiff and defendant. We speak of the practice of those, who, being jealous of Christian liberty, think that every measure, however trifling or obvious, should be brought before the church, for general discussion, or for obtaining a public declaration of the opinion of each member, before the office-bearers shall presume to put it into practice. Now this seems by no means agreeable to the directions given to the primitive churches. From these it is plain, that the office-bearers are to feed the flock, that is, to govern them by instruction and persuasion, according to the word of God. In doing this, they are entitled, nay bound, to carry into effect the rules of Scripture, and to require obedience

* "See Isaiah lviii. 4; Rom. i. 29; 2 Cor. xii. 20.

† "See 1 Tim. i. 3, 4, and vi. 3—5; 2 Tim. ii. 16; Tit. iii. 9.

from the church to those rules, when laid before them.* A different conduct deprives the church of the benefit of government, must give continual encouragement to dissensions, and is likely to make discipline degenerate into an engine of faction.

"Nothing is less likely to serve the cause of truth, or even the cause of Christian liberty, than making every thing, that ought to be done, wait for discussion in full assembly. If the church contains the collective wisdom, it contains also the collective ignorance of the brethren: if it combines their gifts and their grace, it combines also their infirmities and their corruption. Where every thing must undergo discussion, some may be in danger of thinking they have laws to make, instead of laws to obey. A few of the most active spirit, and readiest elocution, will become the real movers and managers in every business; and a part will thus be put for the whole. When they are agreed, every thing must be complied with; when they are at variance, every thing must be objected to. No tyranny is so bad as that of a cabal, that is, of those who are uppermost, for the moment, in the fermentation of anarchy. Debate, when indulged, is favourable to the introduction of this sort of tyranny. It heats the passions, warps the judgment, hurries men to measures of violence and precipitation, engages them to the side which they happen to have taken; inclines them to contention and tedious consultation, about matters of the most trivial importance; and makes them be ever on the watch, to satisfy a restless disposition, by seizing an opportunity to interfere. In short, those who most need restraint, are, by such means, in danger of being led to set it at defiance; while the peaceful, and those to whom the government is committed nominally, are terrified and chained down, by the turbulence of the rest. When any thing must be brought before the church for consideration, the brethren must certainly signify

* "See Acts xx. 28; 1 Thess. v. 12, 13; 1 Tim. iii. 4, 5; Tit. i. 9—11; Heb. xiii. 17; 1 Pet. v. 1—5.

their judgment concerning it. But, in this case, great care must be taken that all things be done decently, and in order; and it seems to be the duty of those who have the oversight, to maintain order. If a Christian be offended by the conduct of the office-bearers, the Scriptures direct him how to proceed in that, as in any other case of offence. And where the union is voluntary, as it always ought to be, those who cannot make their brethren hear them, in what they believe to be the doctrines of Scripture, are at perfect liberty, as they are in duty bound, from 'such brethren to turn away.'—2 Tim. iii. 5.

"The speech of Peter furnishes an excellent specimen of the manner in which, when disputes have arisen, we ought to bring them to a conclusion. He does not peremptorily command silence, but with a dignified simplicity, he makes a short, plain appeal to two facts, well known to all present, from which he shows, to the meanest capacity, the unreasonableness of the doctrine which was so warmly contended for," &c.

A considerable portion of the lecture is devoted to the elucidation of verse 20th—a passage which, perhaps, in modern times, does not receive quite so much attention as it deserves. The close of the discourse, while it contains some most instructive admonitions to Christians, united in church-fellowship—is, likewise, a happy example of the ease and propriety, with which the author invariably introduced in his sermons (whatever might be the special occasion or subject) the warnings, the claims, and the invitations of the Gospel.

Several other publications, about the same time, appeared, illustrating the true nature of Christian fellowship, as well as stating the grounds of separation from Presbyterian and national churches. One

of these pamphlets was by Mr. William Innes, consisting of "Reasons for Separating from the Church of Scotland, in a series of Letters, chiefly addressed to his Christian Friends in that Establishment."

The works above referred to, called forth from among the national clergy, one heroic champion, who professed to answer every thing which "writers, now alive, or long since dead," had written, in favour of Congregationalism. My father, being (as he remarked) honoured by this gentleman, in his work, "with marked attention," felt it necessary, publicly, to take some notice of it. Leaving it, however, to others, to take up the main argument, (and this was successfully done by more than one writer,) he contented himself with "An Exposure of some things, contained in 'A Vindication of Presbyterian Church Government,' which seem calculated, not so much to affect the argument, as to excite popular prejudice and personal irritation."

In the beginning of this composition, he triumphantly defended Mr. Innes, as well as himself, from an absurd insinuation, that they had been induced to leave the Established church, by the prospect of pecuniary advantage. In doing so, he remarked :—

"Many surmises have been circulated, that such of those ministers as left the Establishment, had run no risk, and had even obtained considerable advantage, as to pecuniary concerns, by the change which they made. They certainly are not disposed to make any complaint of the arrangements which they

agreed to, with the proprietor of the houses in which they officiate; but in justice to themselves, they can state with truth, that for the amount, the payment, and the permanence of their stipends, they have no security whatever, but what rests on the love of the people to whom they minister. . . . If securities are grounds of suspicion, let the Established clergy see to it; for such things are very rarely to be found among Dissenters."

But the attention of the author of "The Vindication," had been specially drawn to that very passage in my father's lecture, which is above inserted at length. "This fertile passage furnished matter of argumentation, five or six times, in the body of the book; with two allusions in the preface, and even with the leading motto on the title-page." By this "marked attention," my father was induced to give the following important illustration of the views, with which he had written the passage in question :—

"In these remarks, I oppose a common, but, I am persuaded, an erroneous opinion, that the text contains a Scripture warrant for instituting disputation, as the way to discover truth, and to unite Christians, in every case which concerns a church. My first paragraph is intended to show, that this is a mistake in point of fact, because the history does not say that the judges (whoever they be) were divided in opinion, in any part of their deliberations; but seems to confine the 'much disputing' to the adversaries of Paul and Barnabas, since Peter reproves the disputers as one body, for 'tempting God.'

"My next paragraph is intended to show, that disputation, instead of being encouraged, and indeed appointed as a Christian ordinance, (which the erroneous view of the text has led

many to suppose,) is discountenanced in Scripture, both by example and precept. I remark here the difference, between what is scriptural, in this respect, and what actually obtains, in churches of various kinds. I was perfectly sensible, that this abuse has been carried to a much greater height in Presbyterian churches, than in any that are Independent. In the latter, it is the occasional result of existing circumstances: in the former, it is recognised, at least by custom, as a branch of the system. And this branch of the system, which gives to Presbyterian church courts, especially to courts of review, so much the appearance of a debating club, was one of the first causes which led me to fear that there must be error, where the mode of procedure was so pernicious and disgusting. But in the delivery of my lecture, I was addressing an Independent church; and although in publishing it, I had the hope, that it might be perused by others, I thought it right to show the world, that I had not been declaiming on the faults of persons not present, but had applied my observations, as closely as possible, for the admonition of individuals and churches of my own denomination. Hence the following words:—'We speak not here of those ecclesiastical courts, in which debate is a matter of course, and the parties are as well known beforehand, as in any civil court, in which counsel are retained for plaintiff and defendant. We speak of the practice of those, who, being jealous of Christian liberty, think that every measure, however trifling or obvious, should be brought before the church for general discussion, or for obtaining a public declaration of the opinion of each member, before the office-bearer shall presume to put it into practice.' In the last of these sentences, I did not mean to say any thing inconsistent with the maxim, that every thing should be done in the presence of the brethren, and with their consent. Nor do I yet see, that my words imply any contradiction of it. I speak not of merely bringing things before the church, but of bringing them before it for general discussion. My meaning plainly

is, that the office-bearers should be permitted, in the presence, and with the consent of their brethren, to carry into effect what is acknowledged to be obviously agreeable to the rules of Scripture, or what they can clearly show at the time to be so, without the formality of asking that consent, without proposing the measure under the form of a question, and so holding out a temptation to debate. It is certainly possible to avoid this, and, at the same time, to satisfy the consciences of all. If the path of duty can be made evident, it alters not the case, whether the measure be trifling or important. Neither will such a plan convert the constitution of a church into 'a spiritual despotism.' It is still a government by instruction and persuasion, according to the word of God. A spirit of contradiction will not be cherished; but objections and scruples, if they are really felt, may, nevertheless, be stated and heard. All that is requisite, is the harmony, the confidence, and the forbearance of love. Where these qualities are wanting, they will be but poorly supplied by the collisions of debate: where they happily prevail, such mournful collisions will be little known. Christian liberty is preserved, not by a law to say, that the brethren *in every case must be* consulted; or that the brethren *in no case should be* consulted; but by endeavouring, with the help of God's word, to ascertain in practice, what steps we may proceed to, without supposing a difficulty, and where we ought previously to pause and consider. After all, my preaching or publishing is not giving law to others: it is merely the offering of what I believe to be truth, to their serious consideration."

One other brief extract is too characteristic to be withheld:—

"I am willing it should be distinctly understood, that when I attempt to expound the holy Scriptures, I wish to forget whether I am a Presbyterian, or an Independent. I do not

mean by this to say, that I am frightened at the word system; or that I think it tends to supersede the use of Scripture, for a man to endeavour to form, and to communicate, in word or writing, a connected view of the various truths, which he believes the Bible to contain. Such a connected view may be as correct, as detached and partial views are. Nor can partial views be of much service, if they do not help us to form some edifying notion of the vast and magnificent whole. But if I wish to be thoroughly acquainted with the beauties of a palace, I may feel that I need to examine it again and again. At an early period, I made a rough sketch, but the resemblance was extremely imperfect, the proportions were ill taken, and many beauties overlooked. Better informed admirers were satisfied that I saw, and could relish the excellences of the building; while they told me I had much pleasure in reserve, from continued observation. I have found it to be so. The palace is by no means altered, since I first beheld it; but I have seen it in various states of the weather; in different lights; at different distances; from different quarters. Through the gracious condescension of the Prince, I have even been allowed to draw near, and, in common with many others, to measure, though still very imperfectly, the breadth, and length, and depth, and height of it. I do not despise the first rough sketch. Blessed be the Master who taught me to draw it. I confess, however, that I seldom compare it with the original, without feeling that it needs some touches of correction or improvement. I see excellent drawings made by others, which I greatly admire, and acknowledge to be superior to my own. These afford me many an important lesson, but still they are not my standard: it is the object itself that is the model to us all. And when any delineation of it, whether by others or myself, is found to vary from the original, there can be no dispute, whether the pattern or the copy requires alteration. In plain terms, to convince me of error, it is necessary to show, that I have written something

inconsistent with the word of God. To say, I am not a thorough-paced Independent, is nothing to the purpose. The system of Independency may be, on the whole, most agreeable to my present persuasion; but I would rather read the Bible by the light of heaven alone, than through the coloured spectacles of any human system whatsoever."

CHAPTER VIII.

REVIEW OF HOME MISSIONARY OPERATIONS—NUMBER OF CONGREGATIONAL CHURCHES FORMED—MY FATHER'S CONNEXION WITH THESE—DEFICIENCY OF MATERIALS FOR A HISTORY OF THEM—THEIR NATURE AND ORIGIN—ACCESSION OF MESSRS. COWIE AND WARDLAW—FORMATION OF NEW CHURCHES IN GLASGOW AND EDINBURGH—CHURCH AT CAMBUSLANG—MEMORIAL RESPECTING EDUCATION OF MINISTERS—MISSIONARIES SENT ABROAD BY SOME OF THE CHURCHES.

1804, 1805.

FIVE years had now elapsed, since my father (to use his own words) "became decidedly a Congregationalist in principle, and withdrew from a Presbyterian church." In narrating the circumstances of that period, I have confined myself chiefly to those, in which he was personally concerned. From what has been said, however, respecting the destination of those students who had been placed under his care, the reader may have inferred, that the great work of home missions had been successfully going on. Nor had it been left in their hands alone. Those honoured labourers already named, as having first gone into the field, had continued to itinerate extensively and frequently. In 1799, they had been joined by Mr. Innes, who, immediately on leaving the

Established church, accompanied one of them through most of the Orkney Isles, and even to one of the Shetland group; in which last, at that time, "Dissent, of any kind, had never been known." Similar efforts had been made in the south and the west—among the islands, as well as on the main land. Several ministers also, from England, who succeeded Mr. Hill, at the Edinburgh Circus, had, like him, preached in a variety of other places. More than one, indeed, was so much interested by the state of the country, as to pay it a second visit, for the sole purpose of thus itinerating.

It is unnecessary to repeat, what has been made so clearly apparent, that none of these agents, whether sent under the direction of a particular institution, or impelled by their own desire of usefulness, went forth to propagate Congregational principles. Nevertheless, the reader must have observed, that, united as they were in seeking, by the same means, one common object, they had been marked and spoken against, as a "new sect." From my father's remarks also, it must have been evident, that while he felt this term to be one intended for a reproach, he was neither ashamed nor grieved, that it had been called into existence.*

The first effect resulting from the labours of the itinerants, (connected with success in the conversion of sinners,) was an earnest desire for the more permanent

* See page 245.

enjoyment of preaching, similar in its character, to theirs. To meet this desire was a principal object, in the disposal made of the students. And the following official statement, put forth by the society which employed them, will show the manner in which, while it adhered to its original design of simply "propagating the Gospel," it afforded alike to preachers and people, the opportunity of exercising, in other matters, their own judgment. The document is dated 1801; consequently, after the dispersion of the first class, and previous to that of the second :—

"Above thirty new applications for preachers, have been received from various parts of Scotland, which the society intend to answer. It is their wish, however, to employ as many as possible, as general itinerants, whom they mean to send, at their own expense, to the most destitute parts of Scotland. In sending out preachers, however, the society wish it to be understood, that they by no means usurp the undoubted privilege of all Christians, to choose their own pastors. They exercise the best of their judgment in sending them out, not as pastors of churches, but simply as preachers, to those places which appear best adapted to their different talents. This arrangement, every one who reflects for a moment, will see to be absolutely necessary. They are under the direction of the society, only for one year. During that period, the people have full opportunity of trying the temper and gifts of those sent among them; and, at the termination of the year, have it in their power to make that choice which may seem best."

The result was, that at the close of 1804, (the period corresponding to the close of chapter seven,) of the churches afterwards composing the Congrega-

tional Union, twenty-four were in existence.* To this period, therefore, may be applied the following remarks of Mr. Munro :—

"In originating and extending Congregationalism in Scotland, Mr. Ewing was honoured, under God, to be (I do not hesitate to affirm) *the chief instrument.* He was not only the beloved tutor of the first bands of Congregational ministers,† but also the able and ready advocate of their principles, both from the pulpit and the press, in whatever form he found them misrepresented or attacked."

To the same purpose, are the words of the Eclectic Reviewer, to whom reference has also been made :—

"Of our denomination, he may be regarded as the founder; by almost all the churches belonging to it, excepting a few recently formed, he was personally known; of many of them, he had assisted in collecting the first materials, and forming them into a society."

By such opinions, expressed by those whose judgment will hardly be disputed, I feel justified in con-

* This includes those mentioned at Aberdeen, at Perth, and in Caithness, as well as that formed by Mr. Innes at Dundee. To these might perhaps be added, one at Huntly, and two others in its neighbourhood, which owed their existence to Mr. Cowie, of that place. But they were not yet, at this early period, decidedly Congregational in their principles or practice.

† The first instance recorded, in which one of his students became the pastor of a church, must have been peculiarly interesting to my father's mind. It took place in 1801, at Dunkeld, the centre, as may be remembered, of his first itinerant labours. And amongst those united in Christian fellowship, there were some who ascribed their conversion to those labours.

necting, with my father's personal history, some notice of the movements to which I have alluded. Indeed, in themselves, they present a study, so interesting and instructive, that the only thing to be regretted is the absence of a record, more able and complete. The want of such a record was early felt and lamented. In 1804, while most of the first actors in the cause were yet alive and in the field, the following remarks appeared in the Missionary Magazine :—

"I well remember the joy which my heart felt, on seeing the first itinerants; though I little knew, at that time, to what important consequences their journey would lead. Many parts of our country are now visited with the Gospel, which were, but very lately, in a state the most deplorable. A little handful of disciples have been gathered together, united in the faith and fellowship of the Gospel, in places where, before, not a trace of Christianity could be seen. And it were much to be wished, that a collection of facts were made, with a view to ascertain the extent of the utility of those plans that have been set on foot, and are now carrying on, upon a larger scale than was, at first, thought of. Surely, something of this kind might be done, to communicate more particular information, than what the public is yet in possession of."

While deeply participating in the regret expressed in these remarks—a regret now more than ever unavailing—it does appear, as if the writer himself had furnished a clue, to some probable reasons of the deficiency complained of. The persons most concerned in the proceedings referred to, "little knew, at first, to what important consequences" those pro-

ceedings would lead. As the field enlarged and opened before them, they found, in the means to be used for occupying it, an abundance of employment which left them little leisure; while in the total absence of sectarian ambition, they were equally removed from the ostentatious love of display. In the interest and pleasure, arising from the success of the Gospel, and the desire of multitudes to have it sent to them, they either forgot the desirableness of making a record for posterity; or looked upon it, as an object of very secondary importance. While with regard to the incidents of particular localities, impressions, at the time, would be so vivid and distinct, as to produce the common and natural illusion, that they never could fade or be lost. The fragments of the history which are to be found, are just enough to show what would have been its value, if entire.*

Another consideration is undoubtedly suggested by it—and one probably accounting, more completely than any which have been named, for the

* The reader who may wish to gather up these fragments is referred to the Missionary Magazine, vol. vi. pp. 303—305; vol. viii. pp. 316—322, 361—375, 409—420; vol. xv. pp. 362, 363. Also, Scottish Congregational Magazine, for April 1843, pp. 146, 147.

I am, doubtless, not an impartial judge of the interest attaching to the statements here referred to; for some of the incidents contained in them, were among the fireside stories impressed on my memory, at a very early period, by the animation and interest with which I heard them related. Yet I may venture to say, that no one who delights in tracing the progress of the Gospel, can fail to derive from them, both pleasure and instruction.

imperfection of such history—namely, that the formation of those churches to which reference has been made, was *no part of a preconcerted plan.* This is, indeed, distinctly affirmed in the "Historical Sketch," to which reference has already been made; the author of which, though not himself among the earliest pastors in the north, was yet well able to form a correct judgment in the matter.* Nor shall we be able to obtain any different testimony, even from those who can speak from personal observation. Mr. Munro says :—

"Having been in the first class of Mr. Ewing's students, this afforded me an opportunity of witnessing the origin and progress of the Congregational churches in Scotland. Their origin seemed almost casual, and in part a matter of necessity."

By "necessity" here, is doubtless intended, the situation of places, where the people had been literally destitute of the Gospel. And to some, it may appear, as if, in such instances as these, there is no very remarkable confirmation of Congregational principles. What else, it may be said, was to be expected, than that persons should forsake a denomination, with which they had been connected only in name, and which had failed in providing them with the Gospel, for the ministry of those who had brought to them the glad tidings of salvation? Yet this did

* Mr. Orme was a student in one of several classes sustained by Mr. Haldane, subsequent to those taught by my father. Mr. Garie having been removed by death, Mr. Orme became, in 1806 or 1807, pastor of the church in Perth.

not prevent my father from viewing it* as a state of things produced "by the blessing of God upon the means of his grace—by scriptural views of the nature of Christ's kingdom, which is not of this world; by love to Christ, by love to the brethren, by love and by pity for perishing souls." Nor is it unreasonable to suppose, that those who, under his training, had become "decided and intelligent Congregationalists," adopted as their own, the method which they saw exemplified by him, namely, "First preaching the Gospel to every creature, and afterwards teaching those who believed, to observe all things, whatsoever Christ hath commanded." †

I think, too, it is apparent, that one of the very first features, admired by my father, in the Congregational system, was its *universal adaptation.* And of this, when brought to the test of experiment, he assuredly saw abundant evidence. Where a people were made "willing" to unite together, as a church, there were none to hinder them, no superior judicature to be consulted, no foreign jurisdiction to interfere. Attempts were, indeed, in several cases made, to oppose, by the arm of civil power, the progress of the "new sect." Examples were not wanting, in which clerical intolerance sought the alliance of aristocratic influence, to crush or extirpate it. But the triumph thus obtained was little more than momentary. It was easy, indeed, for a Highland laird to remove from his land his heretical tenants. But besides that

* See page 246. † See page 230.

such proceedings served to attract attention, and give a wider diffusion to the obnoxious principles—it was soon found that self-interest pointed out a different course. And thus, those who cared little about religious opinions, became favourable to a system, which turned habits of poaching and intemperance, into those of good order and honest industry.

He could not but observe, also, the striking connexion between the diffusion of the Gospel, by primitive means, and the spontaneous adoption of primitive communion. When individuals found peace and joy in believing, their first impulse was to seek fellowship with each other. They needed no argument to convince them, that such fellowship must be select. The admission to it, of such as were strangers to their new feelings, or indifferent to objects which, to them, were of all-absorbing interest, would have been felt as a painful interruption and restraint.* If it was so, in social meetings for conference and prayer, how much more, in the most social of all Christian observances, the fellowship of the Lord's table! So that, in opposition to the influence of example and education; in ignorance, frequently,

* A member of one of the earliest churches in the Highlands, being reproached for "joining this new church," said, "Do not you see the difference between yourselves and us? We are all afraid lest any one of our number should bring reproach upon the Gospel, by improper conduct; any thing of this kind would keep us from our sleep. You plainly show you care nothing about each other, and that you do not consider yourselves connected together at all."

of any distinguishing appellation for such societies, a Congregational church was exactly what met their wishes. Nor were instances wanting, in which pious persons, belonging to various other denominations, had long mourned the want of spiritual communion, had prayed for something which they did not possess, though they hardly knew how to designate, what yet their hearts longed for; and who, in the simplicity of Congregational fellowship, discerned and acknowledged the answer of their prayers.

Upon the whole, I think it must be apparent to every unprejudiced reader, that the Congregational churches of Scotland had their origin, in efforts made simply for the salvation of souls; that their formation, like those in apostolic times, was the natural result of success in these efforts; and that while provision was thus made for the edifying of believers, it was the very principle of their existence, to hold forth and to disseminate "the word of life." This last remark will, indeed, be more fully confirmed by subsequent portions of their history.

But while naturally led, by the design of this volume, into some particulars of that history, it is very far from the intention of the writer, to represent the success of the earlier itinerants as limited to the number of persons, collected in Congregational fellowship. It has been generally acknowledged, (by clergymen of the Establishment as well as others,) that, while every existing denomination of Christians reaped advantage at the time, their labours produced

a revival of true piety, the effects of which are visible to the present hour.* The day has not yet come, for strictness of communion to be extensively popular, even among real Christians. This was seen in Scotland, at the very period under review. For in places where multitudes had flocked to the preaching of the "missionaries," (as they were generally designated,) and where numbers had owned themselves blessed under their ministry; many drew back, and walked no more with them, when a proposal was made to "separate the disciples."

The beneficial influence, however, was felt by ministers, as well as people. Dr. Russell is of opinion: that "By means of the movement which took place at that period, there was awakened a spirit of greater zeal in various religious bodies. A more pointed manner of preaching was adopted by many. There came to be more discrimination of character. The empty flourish of the instrument, gave place to the well-defined tones and melodies, which awaken all the sympathies of the soul. The unfettered freeness of the Gospel was more fully proclaimed, while its practical influence was more distinctly unfolded. In the course of time, there appeared an increased and increasing number of evangelical ministers in the

* Since writing the above, I have seen a remark, very recently made by the Principal of Marischal College, Aberdeen —"The future historian of the church will have to say, that the Congregationalists have done much to bring about the present crisis in the Church of Scotland."—See Scottish Cong. Mag. May, 1843.

Establishment, and a beneficial influence was found to operate upon other denominations."

In several instances, also, the rising denomination had itself been strengthened, by the accession of individuals, not directly concerned in the transactions which have been mentioned. This remark, is associated, in Mr. Orme's "Historical Sketch," with the cases of Aberdeen and Perth, already described. Besides these, it is applied also, to Mr. Cowie, of Montrose, and to Dr. Wardlaw, of Glasgow.

The name of Mr. Cowie has been before introduced, as a friend, or, at least, a visitor, in my father's family. They were, in fact, warmly attached to each other, and the domestic vicissitudes of following years served, not a little, to increase and confirm that attachment. Mr. Cowie had regularly studied for the ministry, at the University of Aberdeen, and became a licentiate of the Church of Scotland. After preaching, for about seven years, in the parish of Dun, a place about seven miles from Montrose, he had an offer, from the patron, of the living. But "he had already changed his views, and was just about determining to give up his connexion with the Establishment, altogether." He, of course, declined the living, and also, in October, 1799, resigned his licence, as a preacher in the Scottish Church.

"For about nine months, he worshipped God with a few Old Independents who met in a garret-room. Their number was about sixteen, and they had two poor tradesmen for their elders, or pastors. One of them, a weaver, was an intelligent, good

man, at whose death, the small church was dissolved, but about half of the members placed themselves under the pastoral care of Mr. C. His first sermon, as a dissenting minister, was preached in a barn near Montrose, belonging to a respectable Seceder, who afterwards became a member of his church. His text was 1 Cor. iii. 11—15, which he explained, by considering the figures used by the Apostle, as referring to persons—as well as doctrines. After itinerating some time in the villages, he procured a large barn in town, which he fitted up as a place of worship. This place is still (1830) occupied by the Congregational church, with the addition of a gallery. Having no money of his own, he borrowed what was necessary, on his personal security. A friend in London, who gave £100 in loan, afterwards made a gift of it to him, which he cheerfully transferred to the church formed under his direction, and which was favoured with his pastoral care for many years."*

With reference to another highly honoured name, introduced along with that of Mr. Cowie, it is unnecessary, as it might be unbecoming, for me to say much in this place. Yet it may well be imagined, that, next to his own more immediate connexions, the most interesting event of those times to my father, was the formation of a second Congregational church in Glasgow, under the ministry of Dr. Wardlaw. It was an event to which, after the experience of many years, he looked back with unfeigned satisfaction.†

* See a Memoir of Mr. Cowie, already referred to. It is prefixed to a volume of his discourses, published at Edinburgh, 1830, for the benefit of the Fund for the Widows of the Congregational Ministers of Scotland. The Montrose church now occupies a more modern chapel.

† See under proper date, some account of the thirty-fifth anniversary of this event.

How he felt and acted at the time of its occurrence, may be seen by the following announcement, read, in January, 1803, to his own flock, he himself being unavoidably absent from home.

"Mr. Ewing understands that our brother Wardlaw's meeting-house will be opened, about the middle of next month—an event in which he hopes the church will unanimously and sincerely rejoice. He is extremely happy in being able to state, that Mr. Wardlaw and his friends are, and desire to continue, on a brotherly footing, with this church; and that though, from local situation, or other circumstances, many of the members may be induced to withdraw from the church in Jamaica Street, and join that in Albion Street, there will be no separation in principle, or in the bonds of Christian love. He is desirous, therefore, that such members as may incline to take this step, should enjoy the most perfect liberty, and should allow no feeling of delicacy, which they may experience, to distress their minds."

The opening service in the new place, was the ordination of Dr. Wardlaw, as pastor of the church which had been formed. He had been, as is generally known, educated for the ministry in the Secession church. He had also peculiar reasons for attachment to that body on account of family connexion with some of its original founders. But apart from all merely denominational considerations, it was matter of abundant satisfaction that an additional place was opened in Glasgow for the able and faithful preaching of the Gospel.

A similar event had previously occurred in Edinburgh. Mr. Aikman had been, in 1801, solemnly set apart to the pastoral office in the Circus. How much

he had then already been honoured as a preacher of the Gospel, the reader has seen. He continued to labour in conjunction with Mr. J. Haldane, until May, 1802; when having, at his own expense, built a chapel in North College Street,* he removed thither, accompanied by a number of those who belonged to the church in the Tabernacle. The separation took place, with the strongest expressions of mutual affection, and in the hope of extended usefulness.

For Mr. Aikman, my father had early begun to cherish a strong affection. At his ordination, he gave him a charge from 1 Tim. iv. 16. He lived also to preach his funeral sermon; on which occasion he stated it as his belief, that during the many years of Mr. Aikman's ministry, in the chapel above named, his labours had been entirely gratuitous.

With regard to places in the west, it would be easy to swell the list of ordinations, in which my father took part, during the years now under review—a period, be it remembered, when such an engagement was not mentioned, as that very ordinary occurrence which it is now apt to be considered—but when, in almost every instance, it marked the commencement of Christian fellowship in some infant society of believers; or the permanent foundation, for means of grace, in some new sphere of usefulness. I shall mention, however, only one, as a place with which, from various circumstances, he continued to maintain a close

* The same still occupied by the church under the pastoral care of the Rev. W. L. Alexander.

connexion. I allude to Cambuslang, where he had preached, at a very early period of his settlement in Glasgow. It became, also, a regular preaching-station for the students. A desire was very soon expressed for the formation of a church; and with a view to the accomplishment of such a desire, a small chapel was built. On the breaking up of the second class, Mr. John Paterson (already named) was stationed at Cambuslang. He was ordained in July, 1803, on which occasion my father addressed the members. He also preached in the evening, from "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." For many years, this church continued to be, comparatively, a "little flock;" but it was always one in which my father took a peculiar interest. He lived to see a succession of several pastors, for whom he entertained a very high regard; among whom may be mentioned particularly, Mr. Kerr, an original member of his own church. During a settlement of many years at Cambuslang, Mr. Kerr had many proofs of his confidence and friendship; while the remarkable severity of his domestic afflictions, together with his equally remarkable success in preaching the Gospel, in Shetland, (his native country, and where also he finished his course,) procured for him a yet stronger hold on my father's sympathy and regard. The vicinity of Cambuslang to Glasgow, enabled the latter to render frequent assistance to this church, when, at any time, without a pastor. It was no uncommon thing for him, after the usual morning

and afternoon services at home, to go there on a Sabbath evening, to preach and to dispense the ordinances among them.

It may be supposed that my father had anxieties, as well as satisfaction, arising from the extension of Congregational principles. This may in some measure be judged of, by the following extracts from a "Memorial concerning a Theological Academy," which he had drawn up, in the beginning of 1804:—

"Nothing more directly tends to the progress and prosperity of the Gospel, than the multiplication of able preachers; and an eminent blessing seems to be granted to the use of proper means for this purpose. An academy, supported by a single individual, has, within a few years, been productive of the most important effects, and still promises to be extremely useful. In conjunction with the Society for Propagating the Gospel at Home, it has sent forth many, who are employed in preaching through extensive districts, and in distant parts of the world, as well as in our own country; and who have been, in several instances, honoured to gather churches, over which they are now ordained pastors. Churches have also been lately formed, through the instrumentality of ministers and preachers, originally belonging to other religious denominations.

"For the service of these churches in time to come, and the increase of preachers throughout the world, it is thought advisable by many of our brethren, that, in addition to the one already on foot, an academy should be instituted by the churches themselves. The laudable exertions of an individual, and the success that attends them, instead of preventing, should provoke us to imitation in this labour of love, of which the magnitude is daily becoming more apparent. The primary object of the Society is to propagate the Gospel: that of the churches to pre-

serve and transmit it to posterity, where it is already known. These objects, indeed, are inseparably connected, and their connexion ought never to be forgotten; yet they are so far distinct, as to show, that the scheme proposed does not interfere with that which has been previously established. At any rate, the field is more than sufficiently wide for the operations of both.

"An additional institution of this nature, may possibly enjoy some advantages peculiar to itself. Churches will naturally feel a lively interest in that which they support, and to the benefit of which they are entitled to recommend members. And persons, desirous of devoting their lives to the ministry of the Gospel, will feel greater confidence, in expressing their desire to the brethren with whom they are in fellowship, and in depending on their well-known friendship, for countenance and protection through the course of their studies; than in venturing on an application to a stranger, which must, in many instances, be made from a great distance, and under the unavoidable risk, even after being received, of not finally giving satisfaction."

The memorial then proceeds, to sketch the plan of a theological seminary. The document, however, being submitted to some influential persons, they discouraged its publication; and it was, for a time, laid aside.

In the summer of 1805, a yet more extensive effort was made, for the diffusion of the Gospel, than any thing before attempted by the churches as such. It has been mentioned that, already, attention had been drawn to the question, whether missionaries to the heathen should not be sent forth by churches, rather than Missionary Societies. In 1803, the two churches in Edinburgh adopted resolutions, expressive of their determination to do something in this way; and

calling upon such, as were willing to be employed by them in this work, to come forward and offer their services. At the same time, one of these resolutions distinctly stated, that "whatever they do, will be in addition to what is already doing by others. They are persuaded, their plan will not prevent any society from sending out a single missionary. They will pray for all who, by proper means, endeavour to extend the Redeemer's kingdom."

These resolutions being published, were generally approved by the churches; and two intimate friends, who had been fellow-students at Glasgow, very shortly after, offered themselves for the work. These were, Mr. McLae, pastor of a church at Kirkaldy, and Dr. Paterson, already mentioned as sustaining that office at Cambuslang. A correspondence took place on the subject, between the churches concerned, which (as it appears in the Magazine*) gives a delightful representation of the fervent love, entertained by the people for their pastors; combined with such a concern for the souls of the heathen, as made them willing to dissolve the connexion they so highly prized. The result was, that the two pastors resigned their respective charges, and came to Edinburgh, with a view to some further opportunities of literary improvement. Their destination (or rather the region to which they were self-devoted) was India; but Mr. McLae having a wife and family, it was thought, that a voyage to India would be too

* Volume XI.

expensive. Another companion for Dr. Paterson offered himself, in the person of Mr. Ebenezer Henderson, (now D.D., and one of the tutors of Highbury College,) then a student in Edinburgh. Mr. McLae acquiesced in this arrangement, and America being proposed to him, as a less distant field of usefulness, he agreed to labour there.

In the end of August, 1805, Messrs. Paterson and Henderson were commended to the grace of God, by prayer, with laying on of hands, in the Tabernacle, at Edinburgh. My father was present, and no doubt, with feelings of peculiar interest, took part in the service. I have no recollection of hearing him speak of it particularly; but the names of Paterson, and Henderson, were, from that time, household words, continually meeting my ear.

They first proceeded to Copenhagen, with the intention of sailing thence to India. But being providentially detained there, longer than they expected, they became (as is now well known to the public) extensive evangelists in the northern countries of Europe; and after years of labour, and no small privation and suffering, they were honoured to be, also, eminently successful in the circulation of the sacred Scriptures. A letter from either of them, was always hailed with delight by my father; and in maintaining epistolary intercourse with them, (as in the case of many other valued correspondents,) my mother showed her deep interest also, by frequently employing her pen. My father's warm attachment has been men-

tioned, to the grand and simple object of the British and Foreign Bible Society. This correspondence tended powerfully to the confirmation of that attachment, as showing the striking efficiency and adaptation of such a plan, particularly in countries, where other methods of diffusing truth would be met by the most formidable resistance. Among his biblical treasures too, were copies of various editions and translations of the Scriptures, which he received from these valued friends; and he more than once had the pleasure of transmitting to the University of Glasgow, a similar present from them.

Mr. Francis Dick was also, in 1805, sent out by the churches to labour abroad. He had been a student in the third of Mr. Haldane's classes, and was afterwards, for two years, engaged as a preacher, both in Scotland and Ireland; but "had always declined entering upon the pastoral office, as he wished to keep himself disengaged, for more extensive usefulness." He now went to Quebec, where he preached for some years; and whence he sent, to his brethren at home, many urgent appeals for more labourers for Canada. He afterwards preached, for some time, at Hamburgh. His uniformly disinterested conduct, as well as his efficient and humble services in the cause of Christ, both abroad and at home, are well known to all the Congregational churches of the north; and by no one, was he more highly esteemed in love, for his work's sake, than by the subject of this Memoir.

CHAPTER IX.

CONTROVERSIES ARISING AMONG THE CONGREGATIONAL CHURCHES—PROPAGATION AND EXTENSIVE INFLUENCE OF NEW OPINIONS—NAMES OF THOSE WHO UNITED IN OPPOSING THEM—PUBLICATIONS AND LETTERS OF MY FATHER—DIVISIONS IN THE CHURCH, ASSEMBLING IN THE TABERNACLE, EDINBURGH—REVIVAL OF ITINERANCIES—RESIGNATION OF THE TABERNACLE, AND OF THE PASTORAL OFFICE, BY MY FATHER—PROCEEDINGS OF THE CHURCH—PRIVATE LETTERS.

1804——1809.

THE last chapter has presented an enlargement of the Congregational body, most gratifying to those who consider its principles as important. Their progress, however, was not a course of uninterrupted prosperity. Even prior to the date of the interesting missions, just referred to, there were threatening clouds beginning to rise and gather, around the infant churches, which have been enumerated. One of the pastors, to whose communications I have been already indebted, after mentioning the formation of these churches, remarks :—

"Had the work been of men, it must soon have come to nought. Soon after their formation, new and unexpected trials sprung up, which, for some time, threatened to crush them in their infancy; and of these fiery trials, Mr. Ewing had a very large share. Those who know the history of that period, need

not to be told, that, to a very great extent, the care of these churches came upon our departed friend. Had it not been for the abundant grace bestowed on him, and his fellow-helpers, he and they must have sunk under the mighty burden. But the Lord held them up with his right hand. I believe those who were the chief instruments, in bringing on the trials, to which I refer, thought that they were doing God service; and but for the admonition of future generations, I could wish the history of them were buried in everlasting oblivion."

Some further explanation of the matters here referred to, will be derived from Mr. Orme's "Historical Sketch." He says:—

"About this time, controversies began to be agitated among the Independents themselves, which were productive of far more painful and destructive consequences," than those which had arisen from without. "The first public manifestation of a difference of opinion, likely to issue in a change of practice, was given in a pamphlet, entitled 'Social Worship,' in which the writer contends for public exhortation in the churches, on the Lord's-day, by the brethren; and for a plurality of pastors in every church, though the most of them, (the pastors,) should be employed in secular business. This was followed up, by 'A Treatise on the Elder's Office; showing the qualifications of elders, and how the first churches obtained them; also their appointment, duties, and maintenance; the necessity of a presbytery in every church, and the observance of every church ordinance on the Lord's-day, in order, amongst other ends, to the obtaining of elders.' In this tract, the entire order of the public worship of the churches was struck at; and a system recommended, which, judging from its effects, in other bodies in which it had been adopted, was likely to be attended with the most pernicious results. This pamphlet was known to contain

the sentiments, and to be published under the patronage of Mr. Haldane."*

To any mind attentively considering this statement, and connecting it with the previous history of the rising denomination, it must be obvious, how immensely great was the influence, thus thrown into the scale of the new opinions. It will be remembered, too, that the churches had been gathered, not by the systematic propagation of Congregational principles, but as the natural result of success in the preaching of the Gospel. And after they were gathered, their pastors continued to be too intent on winning more souls for Christ, as well as building up the disciples, in the great essential doctrines of their most holy faith, to give much time or attention to their establishment, in points of secondary importance. I have myself heard some of them, at a later period, make the acknowledgment, that in this, they acted unwisely. But considering the motive, as well as the infancy of their operations, at the time under review, who can say that they were to blame? The fact is alluded to, simply to illustrate the effect produced, by the dissemination of the sentiments, adverted to by Mr. Orme.

"Suffice it to remark, that matters came to such a pitch, that to train pious men for the ministry,—to have public collections for the support of Gospel ordinances,—for ministers to wear

* London Christian Instructor, or Congregational Magazine, vol. ii. pp. 782, 783.

black clothes,—was pronounced anti-Christian. Various other novelties were zealously enforced; while those who would not embrace these things, were accused of opposing the cause of God. The Lord enabled Mr. Ewing, and other beloved brethren, to withstand the innovations, which were spreading desolation among the recently-formed churches. The late Messrs. Aikman,* McGavin,† and Orme, and the now aged and venerated Dr. Wardlaw,‡ will readily occur to the reader, as among the

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* Mr. Aikman published "Observations on Exhortation in the Churches of Christ." He became, also, at the commencement of 1806, editor of the Missionary Magazine.

† The name of McGavin is, perhaps, not so extensively known to the public, as that of "The Protestant,"—a valuable work, of which, at a later period, he was the author. He ought to have been mentioned, among the early contributors to the Missionary Magazine. His not being personally known to my father, before the time of his removal to Glasgow, was probably the reason that he had not marked the name along with others. Mr. McGavin (in an autobiography of his early life) remarks, "I entered, very heartily, into the then much agitated questions, about the necessity of home missions, itinerant preaching, and who have a right to preach the Gospel." On the opening of the Tabernacle, he became a frequent attendant on the Wednesday evening sermons, although for several subsequent years, he was first a preacher, and then one of the pastors, in a small church of that denomination, commonly called in Scotland, the Old Independents. He became a member of the church in the Tabernacle, in the beginning of the year 1808.

‡ Dr. Wardlaw's valuable "Dissertation on the Scriptural Authority, Nature, and Uses of Infant Baptism," did not appear until several years after this period. But about the end of 1806, he published "Three Lectures on Romans iv. 9—25, designed chiefly to Illustrate the Nature of the Abrahamic Covenant, and its Connexion with Infant Baptism; with an Appendix on the Mode of Baptism." These Lectures had formed part of a course, delivered

chief worthies to whom I refer. While each of them acted their part well, by the grace of God, Mr. Ewing certainly held the most prominent place; while he had to endure weighty trials, peculiar to himself." *

Mr. Robertson also remarks :—

"Your father was the defender, as well as the propagator, of the principles of scriptural church-government. After a season of great prosperity, in the rapid increase of the church, he met with considerable annoyance, in the rise of a party who advocated what has not improperly been called the *levelling system*, contending for promiscuous teaching, by the members of the church, in the meetings of the Lord's-day; and, in effect, setting aside the pastoral office, by alleging, that the Lord's supper, and all other ordinances, might be attended to, without pastoral dispensation; contending also for a plan of church-government, savouring of democratic legislation; providing for every case of discipline being subjected to long discussion of all the members, and being decided by a majority of votes.† They were not provoked to this combination, by any oppressive measures on the part of your father,‡ who was spoken of by all, as a pattern of

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to his own congregation, on the Epistle to the Romans. The value and seasonableness of these discourses, both as preached and published, may be inferred from what the reader will, presently, meet with in the course of the narrative.

* Letter of Mr. Munro.

† This was the very extreme against which my father had already testified.—See pages 295, 296.

‡ Of the party thus described, above twenty separated from the church, during the years 1806 and 1807. However grievous to him the spirit manifested by some of those persons, and the sentiments cherished by them all, there were not wanting among them individuals who withdrew, with the strongest expressions of love to their

meekness and patience,* on all occasions showing respect for the sacred rights of conscience. But as in the case of offences and heresies, in primitive times, being improved for the future benefit of the church, he made this case an occasion for farther elucidation of principles, in his book, entitled 'An Attempt towards a Statement of the Doctrine of Scripture on some Disputed Points, respecting the Constitution, Government, Worship, and Discipline of the Church of Christ.'"

Another Scottish pastor says :—

"Well do I recollect, at this distant day, with what pain and pleasure I perused, for the first time, Mr. Ewing's work on the 'Disputed Points,' which were agitating the churches. It grieved me very much that such a publication had been rendered necessary; but it afforded me great pleasure, to find such an able and seasonable defence of our principles."

The plan of this work† possessed one great advan-

pastor, as well as regret that a sense of duty should constrain them, to take such a step. Of this number were some, who, from relative situation, might have been supposed more likely than others, to take a partial or an unfavourable view of his conduct, in this, and in subsequent painful junctures. But, alike to his honour and to theirs, it can be mentioned, that no such effect was produced. On the contrary, he retained their affection unalienated, and their confidence undiminished to the close of his life.

* A very strong testimony to the same effect, is contained in a letter addressed to my father, by the Rev. William Henry, who, in 1807, after having been his assistant, for two years and a half, was ordained pastor of a church, formed in Stirling.

† Respecting this, my father himself has remarked—"My publication was occasioned by the Treatise on the Elder's Office, but was not intended to be an answer to it. Since the controversy was forced upon us, I thought it my duty to discuss it; but I wished to

tage, namely, that as it neither named, nor addressed the individuals, whose opinions it was designed to controvert, it avoided that appearance of personal excitement and passion, so exceedingly apt to appear in controversial writings. While those opinions underwent a full discussion, the whole was done, in a manner fully answering to the modest title of the book, "An Attempt towards a *Statement*." The following lines will show the estimate formed of it, by a minister highly esteemed in England, the late Rev. Joseph Hughes,* of Battersea:—

"Battersea, January 27, 1808.

"My Dear Sir,

"I have been favoured with the perusal of your last production, for which the friends of criticism and candour are much indebted to you. It is to be lamented, that the reasons you employ, have been called for; except that it has afforded you an opportunity, of leading the public mind into the habits of

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do it by an examination of the Scriptures, rather than of that Treatise. I sometimes alluded to it, and in one or two instances quoted it verbatim, with the mark of inverted commas; but my accounts of the tenets which I disapproved, and of the measures employed to propagate them, were generally taken from my own knowledge of what was said and done, which reached much farther than what was yet publicly avowed." See Appendix O.

* Mr. Hughes having studied during one winter, at Edinburgh University, it is probable that his acquaintance with my father was then commenced. At the time of his visit to Bristol, in company with Mr. Innes, in 1794, Mr. Hughes was the colleague of Dr. Ryland, at Broadmead Chapel, where also each of the travellers preached on that occasion.

correct thought. The dividing spirit threatens, and has already effected much evil, particularly in Scotland and Ireland."*

Another friend, (W. A. Hankey, Esq.,) long and honourably known as the treasurer of the London Missionary Society, thus wrote on the same subject:—

"My Dear Sir,

"I have long intended to write to you, and indeed ought to have done it, if for no other reason, to thank you for the kind present of your excellent essay on church-government, the importance of which will, I doubt not, be generally felt. You will not expect that your reasonings will, in all cases, be admitted as unanswerable; but there are very few instances, in which they will not be found deserving of serious attention,

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* The succeeding portion of this letter, although not directly connected with the subject of the present chapter, is too important to be omitted. The writer continues—"Yet I wish you not to be detained in the harbour, adjusting preliminaries with these custom-house officers. You must spread your sail, and launch into the free and magnificent ocean. With the accuracy of a Campbell, and the devotion of a Doddridge, you must proceed—bearing along with you all the studious, the liberal, and the aspiring. After all that has been done, we still want new translations of several books, belonging to the sacred canon; and illustrations of terms, facts, and sentiments, supplied by a profound acquaintance with languages and ancient customs. My wish has been, to see the Epistle to the Romans ably explained. It would be the key to the evangelical doctrines in general. The fact is, I want orthodoxy to come abroad, with all critical and Christian honours. Her advocates do not seem to be sufficiently impressed with the importance of having her so displayed. And as for the generality of our commentators, they fail, either in acuteness or in liberality."

even from those who may differ from you in the conclusions. I am glad, that you have discussed it as you have done; and I think that the effect must be beneficial, especially in your part of the country. There are, perhaps, few subjects less understood, even by those, whose duty and interest it is to be better informed. Your observations on the importance of a competent share of learning, in forming the ministerial character, pleased me much; they are highly requisite in the present day, to repress the loose and childish opinions, maintained by too many."

It was not to be expected, that the work in question should remain unanswered. On this subject I shall present to the reader, the remarks of a truly respectable Baptist minister.* In a pamphlet published some time after "The Attempt," he says, "A number of antagonists have appeared in magazines, and other publications, against Mr. Ewing, who have fastened upon him with repeated attacks, as if they could never be satisfied till they had worried him outright." "Though I differ from Mr. Ewing, as to several things contained in his publication, yet I could not help being disgusted at the manner and number of their answers." "Mr. Ewing, in his section on the duties of office-bearers in a church, will stand his ground against the whole *posse* of his antagonists, because the word of God supports him. And what he says in the section of a church, deserves serious consideration."†

* Mr. Archibald M'Lean of Edinburgh.

† This section opens with the quotation of Matt. xviii. 19, 20, and one leading remark may give an idea of its general design.

Another pastor of the same church, (but not included in the above description of violent writers,) thought it his duty to impugn some parts of "The Attempt." He sent to its author a copy of his own publication, accompanied by a letter. My father's reply will not only exhibit the spirit, in which he received the communication; but also the depth and earnestness of his sentiments, with respect to a point of permanent importance,—the necessity of a thorough education for the ministry of the Gospel:—

"My Dear Sir,

"Many thanks for your present, and for the obliging letter which accompanied it. You are in the right, to make no apology for opposing my sentiments where you think them erroneous, in matters which have a respect to the word of God. I have read that part of your book which refers to my late one, with very serious attention, and, so far as I know myself, with perfect good humour. If I were convinced of error by what you have written, I do assure you, I would frankly confess it in this letter, and take an early opportunity of confessing it in public. But you will not expect any thing like this, where there is no

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"This general declaration is very comprehensive. It assures us, that every meeting of Christians for the exercise of worship, few as well as many, in private as well as in public, and in any place, shall enjoy the presence of the Lord. Viewing the passage in this most extensive sense, we nevertheless conceive it to be a very great mistake, to argue from the words of our Saviour, as some do, that any two Christians may consider themselves a church of Christ, and may act, in every respect, in that capacity."—See in Appendix P, a very important letter, written in answer to an application for advice on this subject.

conviction. At present, the only subject on which I shall express to you my grief, is, the dreadful assertion which you have made, that an acquaintance with the original languages of Scripture 'is, in one view, a dangerous accomplishment.' My dear friend, when I read this sentence, I shuddered at the thought, that you should be, in any degree, like those who speak evil of the things that they understand not. But the prayer of our Lord suggested a plea in your behalf, drawn from the very case; 'Father, forgive them, FOR THEY KNOW NOT WHAT THEY DO.' I will not argue on the subject in a private letter. I only conjure you, to make yourself competent to judge in the great question. Before you shall have taken much more trouble, in acquiring Hebrew and Greek, than your late book has probably cost you, I do believe, you will see reason to humble yourself before God, for having preferred translations and commentaries to the original Scriptures. Were a Popish priest called to defend the tenet, that the Scriptures must be understood, as holy mother church interprets them, I could not conceive stronger grounds than you have (unintentionally I am sure) afforded for the purpose.

"I cordially join you in praying, that the Lord may guide us into all truth, and remain,

"My dear Sir,

"Very affectionately yours,

"GREVILLE EWING."

On the subject of ministerial education, however, my father was not content with private expostulation; or even with its discussion, along with other "disputed points." He published, in the year 1808, a "Memorial on Education for the Ministry of the Gospel." Two extracts from it, while they throw light on the dangerous position of the churches, will show

the grounds he had for believing, that such a direct appeal to them, was, at the time, seasonable and necessary. After giving the outline of a plan, for a theological seminary, he says :—

"Some such institution, as that here proposed, seems at present to be greatly needed by the churches, with which the writer of this memorial is in connexion. The declension of that prosperity, which many of them once enjoyed, is much owing to the manner, in which those who labour among them in word and doctrine, have commonly been prepared, sent out, and removed from place to place. It remains for them seriously to consider, whether they shall continue to neglect the use of means, till preaching the Gospel in their meetings cease to be a public benefit, and their very fellowship become nearly as contracted in its sphere of utility, as if it were intended to be of a private nature.* If delays be made, those among them, who have any measure of ability for the task of teaching students, may be taken away by death, and then the measure may be found to be impracticable, however strongly it may be at last desired. Be the event what it may, the writer hopes to feel satisfaction, in having honestly declared his impressions of truth and duty."

Having stated, also, the duty of Christians to provide for the education of those, who should become labourers in the vineyard of their Lord; and observed, that whenever this duty has been "neglected, or undervalued, various evil consequences" have been found to ensue; he thus, with characteristic humility and candour, proceeds :—

* The reader can hardly fail to observe, how exactly this description applies to certain "brethren" of the present day.

"The writer of this memorial has seen and experienced many of these evil consequences. Although he never despised learning, he is conscious, that, for a time, he gave too much countenance to that neglect of it, which has produced effects he could not have imagined. He is sensible of the difficulty of applying an effectual remedy; and is well aware of the clamour which will be raised, at the bare proposal of attempting to apply one. He is anxious, however, to retract his own errors, on so important a subject; and to submit to the consideration of his Christian brethren, a plan which, he conceives, it would be for the good of the churches, and for the general interests of the Gospel, to pursue. It is not his intention, at present, to enter much into argument on the subject, but rather to state, with plainness, the convictions of his own mind."

If the "errors" thus acknowledged be impartially considered, they will, probably, incur but a very gentle censure. The allusion, I apprehend, must be principally to the period, described already, when applications for preachers, in connexion with the Society for Propagating the Gospel at Home, were pouring in from all parts of the country. Or it may be, perhaps, to a yet earlier date, when itinerant labours, while eminently successful, had, at the same time, elicited more impressively than ever, the extent of that destitution which they sought to supply. The reader will remember, that those who first itinerated, if not in every individual instance, ministers regularly trained and devoted to the work, were, at least, men of education, and respectable attainments. And whether with regard to them, or to the society above named, it is equally clear, that the *founding of*

a sect formed no part of their designs. Multitudes were perishing for lack of knowledge; and the grand inquiry was, How shall we most extensively warn them of their danger, or most quickly overtake them, with glad tidings of salvation?

In giving encouragement, therefore, to lay or itinerant preaching, my father never intended to disparage, or to undervalue, the stated and ordinary duties of the pastorate.* And in giving his co-operation to a limited scheme of education, he was rather responding to the urgency of an immediate exigence, than providing for the necessities of a future period. While that co-operation continued, however, I trust it has been made apparent, that he imparted to the students as much information, as their time would possibly admit; and evidence, yet more palpable, might have been produced, of his strenuous determination, that they should, at least, be well acquainted with Hebrew and Greek.

So soon, however, as the success of the Gospel had created the necessity of providing a succession of pastors, he bore, as we have seen, in 1804, a decided testimony, to the utility of an institution for the purpose. And when foiled, for the time, in his attempt to secure that object, he used such other means as were in his power, to supply the deficiency. Having entered into correspondence with the tutors of the theological seminaries, at Rotherham and Homerton, he encouraged and assisted several promising young

* See p. 141.

men from Scotland, to pursue a course of study at these places.

It may be proper, however, instead of pursuing this branch of the subject at present, to proceed with the more general narrative of events. And here I again turn for information to Mr. Orme. After mentioning the publications of which the reader is already informed, he proceeds :—

"Had the discussion continued to be limited to these points, it is not easy to conjecture what would have been the issue. But while it was going on, Mr. James Haldane declared to the church of which he was pastor, that he had changed his sentiments on the subject of infant baptism, and was accordingly baptized. The consequence of this, was a division in that church, then one of the most numerous and respectable Independent societies, that had ever been in Britain. A great number in the church adopted his sentiments at once; many went on, for a time, on the principle of forbearance, and afterwards embraced his views; among these, was his brother."

The following is a letter, addressed by my father to a friend in Edinburgh, during the progress of affairs above described. It contains most interesting evidence, at once, of unshaken principle, and of an afflicted, yet humble spirit. His correspondent was a member of his former flock, in Lady Glenorchy's Chapel.

"My Dear Sir,—

"I take it exceedingly kind of you, that, amidst so much family distress, you should have taken the trouble to write me, about the state of things in the Tabernacle Church. I consider it as a fresh proof of your regard for me, and for the general

interests of the Gospel. For a good while, I have foreseen the storm. Now that it is breaking out, I certainly feel much uneasiness; yet, with all the tumult and clamour that must follow, I hope and pray, that the Lord may overrule all for good. Much as I suffer, and may expect yet to suffer, in consequence of what is going forward, I must say, that I feel very strongly the comfort of my present situation. When violent measures are carried on in the Church of Scotland, were I still in it, I should be compelled to say, 'I struggled to the last, indeed, but I was outvoted. It is now commanded by my superiors, and whether the Lord be pleased with it, or not, I must obey.' At present, however, I have only to declare my sentiments, and the grounds on which they are founded, and no man, nor body of men, may presume to command me. I have much satisfaction, in having had an opportunity of publishing my sentiments to the world.

"I joyfully confess, that sinners are converted and saints edified, in congregations belonging to the Church of Scotland. This happens through the blessing of God on his own word, and on the labours of his real servants, *in spite* of their connexion with the state. I never approved of refusing to receive, to *occasional communion*, any Christians of any denomination whatever. Our church here has always acted, on the principle of making all such welcome. And I think the contrary was the first step, towards the measures which are now proposed. But still, I think God cannot approve of many of the connexions, in which some of his people continue; useful as they are, in spite of their connexion, they might be more useful out of it. And one great reason why societies, which separate from a national church, are so often torn by a few ardent spirits who love to have pre-eminence, seems to be this, that many, who might be a counterpoise to their influence, stand aloof and leave them to themselves. I hope you will not be angry at me, for these remarks. I assure you, I do not make them, to indulge a

self-righteous spirit. For while I still adhere to the *principle* of liberty of conscience, I am deeply sensible that, *personally*, we must have offended God. I willingly confess, we have been too much addicted to the spirit of saying, "The temple of the Lord are these." And while I may blame others, I desire chiefly to try my own ways, and to turn to the Lord. O that I may not be, like Jonah, a cause of the storm! Meanwhile, we enjoy peace in this place. My connexion with the Messrs. Haldanes, I consider as at an end.

(Signed) "GREVILLE EWING."

Unable to submit to so many changes, in March, 1808, a considerable number withdrew from the church above referred to, and occupied another place of worship.* With this church, my father warmly sympathised. Adhering as they did, to the principles on which he had originally assisted in their organisation, he considered them, though compelled to withdraw from their brethren, as virtually the old society, with which he had been always in fellowship. He addressed to them, therefore, a letter of encouragement, and soon after went to pay them a visit. It was a time, as may be imagined, both to him and to them, of deep and mingled feelings. It was in sorrow, however, and not in anger, that these feelings were expressed; and amidst pathetic lamentations over fellowship broken, friendships disturbed, and

* The place to which they removed, and in which, for several years, they continued to assemble, was a building known by the name of Bernard's Rooms—the same place in which my father (as formerly mentioned) had been accustomed to address Lady Maxwell's Sabbath-scholars.

mournful contrasts with former days—there was one result, more distressing than any thing of a merely personal nature. There were many, who, perceiving the unscriptural character of promiscuous communion, had been almost persuaded to come out, and be separate from it; who now, stumbled and alarmed by what they saw taking place, repressed their convictions, and made it a matter of self-gratulation, that they had made no change; while others, who had actually been members of the body, now divided against itself, returned to the connexions which before they had held. These instances were chiefly found among individuals, who had embraced the *fellowship*, rather than the *principles* of Congregationalism—acknowledging the spiritual advantages of the former, but not thoroughly convinced as to the importance of the latter. Their departure, therefore, afforded, in reality, no legitimate argument against those principles; yet of course there were not wanting, "observers," and opponents, to make it a ground of reproach or of triumph. That my father was not unprepared for this result, is apparent from the concluding paragraph of "The Attempt." It is as follows:—

"We are sure it will grieve our brethren, when they shall come to see, how much some of their measures have contributed, to establish the supposed necessity of retaining every abuse among churches, in order to preserve their order and existence. For many a year to come, Babylon shall hush to silence, and to terror, such of her children as may prove restless and inquisitive,

by pointing to the dismal condition of subdivided churches—'If you will not lie still, and slumber in my bosom, yonder is your fate.'"

Amidst all these discouragements, it must have been peculiarly refreshing to my father's mind, to find a revival of the *evangelizing* spirit, among the churches adhering to Congregational principles. The decline of this spirit, as it certainly was strongly characteristic of the leaven, that had recently been working; so was it also, probably, the greatest, because the most extensive evil, produced by that operation. In April of this year, however, (simultaneous nearly with his visit to Edinburgh just named,) a "number of Christians, of the Congregational denomination, belonging to different churches," met, to deliberate on the best plan for promoting evangelization in the north of Scotland. As the first step toward the attainment of their object, they formed the "Aberdeenshire Association, for the Spread of the Gospel." A brief extract from an address, which they approved of for publication, will show, at once, the nature of the case, and their desire to provide a suitable remedy.

"Some years ago, much was done, for the spread of the Gospel through the destitute parts of the country. Great zeal was discovered, in encouraging multitudes to hear; talents, peculiarly fitted for itinerant preaching, were unceasingly employed in the work; and great exertions made, to insure the continuance of such labours. The itinerancies, then undertaken, have been productive of much good. Churches have been gathered, in places the most unpromising. It was hoped, that

this work, which resembled the little cloud like a man's hand, would spread far and wide, and cover the heavens.

"It cannot be denied, alas! that of late there has been a mournful change.* The hopes of many have been, in a great measure, blasted; and the desires of enemies, not a little gratified. Itinerancies have been discontinued, or, at least, but seldom undertaken, and prosecuted with little zeal. Many promising stations have been deserted; others have dwindled into insignificance; and, in some, a system has been adopted, which cramps exertion, and precludes general usefulness. A kind of stigma has been brought on the general cause, by the injudicious choice of labourers, and their no less injudicious behaviour. Contentions, about modes of worship, and forms of external arrangement, have, unhappily, been carried on; to the no small injury of that which is the end of all worship, and of all church order. Public teaching has turned more upon external matters, than on the common salvation.

"In the mean time, sinners have been perishing on every hand; infidelity has reaped an abundant harvest; and indifference has increased. Vital piety declines, and tokens of Divine displeasure are manifest. Permit us, dear brethren, to solicit your cordial co-operation, in endeavouring to diffuse the knowledge of the truth. We solicit your assistance, in procuring, educating, and supporting such, as appear qualified for preaching the 'unsearchable riches of Christ,'" &c.†

Such feelings and efforts were not confined to the north. A number of pastors of churches in the west, began to express "a lively conviction, that itinerant

* Soon after this period, the Society for Propagating the Gospel at Home, was dissolved. For a considerable time previous to 1808, my father had ceased to sanction, or take any part in its proceedings.

† This appeal was not in vain. An itinerant was procured, and kept in constant employment by this association.

labours, having in view the conversion to God, of sinners perishing for lack of knowledge, had, for some years past, been criminally neglected." With the cordial approbation of their respective flocks, they appointed a meeting at Glasgow, which was accordingly held on the 18th of April, 1809. Arrangements were then made, for itinerancies during the following summer, in the counties of Ayr, Galloway, and Angus, and in the Orkney Islands.

My father, at this time, eminently needed the strength and comfort, to be derived from such an interview with his brethren. Reference has already been made, to some "weighty trials," which were "peculiar to himself." The origin of these, was in that "restless spirit of alteration," of which, in his "Attempt," published in 1807, he could say, that it had "long been working among us privately." The measure, therefore, of the continuance of those trials, had not been limited to the time, when that "spirit" became manifest to the world; and so heavy, at length, had their pressure become, that he was now resolved to relinquish the legal claim which he possessed, on the Tabernacle at Glasgow.*

* Should any one desire to see the place, in which the first Congregational church in Glasgow had its origin, the wish cannot now be gratified. The building was, for a short time, occupied by a congregation which had separated from the Relief church, while their own chapel was being erected; and afterwards, for many years, it was employed as a warehouse or store for goods. But in the autumn of 1841 (less than two months after my father's death) it was burned to the ground.

Of the circumstances leading to this determination, he made, at the time, a full, explicit, and public declaration. It is, therefore, unnecessary (as it would, to the general reader, be altogether uninteresting) to give any account of them in these pages. My only object is to show, that that determination was justified by those, who *were* fully informed of those circumstances; who were deeply interested in the whole affair; and who had the best opportunity, to form a judgment of my father's conduct and character, not only in the crisis now under consideration, but during a previous pastoral connexion with them, of nearly ten years. This I can do, not by any narrative of my own, but simply by presenting a series of documents, which will speak for themselves.

"Intimation to be read at the Church Meeting, 28th April, 1809.

"My Dear Brethren,—

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"Most of you, I suppose, already know, that I intend to leave this house against next Whitsunday, when the term, for which the seats have been let, will expire.

"But I have now to intimate, that on the same day on which I leave this house, I shall feel it my duty to resign my situation as a member, and as the pastor, of the church which has assembled in it. This step appears to me to be rendered necessary, by the delusion, under which I have been led to encourage and exhort you, at various times, to contribute money for helping to build places of worship for others; while you were given to understand, that this house was secured, at least during my incumbency, free to yourselves. While I acted in this way, I hope it will be admitted that I acted innocently, because what

I said, I believed to be true. But since the fact has turned out otherwise, I should think it dishonourable and even unjust, were I to take advantage of my connexion with you, to call on you now, to provide both for yourselves and for me. I cannot retain a pastoral charge, at the expense of 'things that are true, things that are honest, and things that are just.' At the same time, I hold myself to be devoted for life, if the Lord will, to the duties of the pastoral office. I must, therefore, leave this house, as singly as I entered it. After Whitsunday, I intend to preach in the Trades' Hall; but if I am to have the happiness of Christian fellowship, it must be in consequence of the individual choice of those, who shall hereafter be connected with me. I shall probably mention these things again, both to the church, and the congregation, on the Lord's-day. Meanwhile, I give you the earliest notice, that you may all have the fullest opportunity, which it is in my power to give, of judging for yourselves, as to your future conduct.

"I shall endeavour to make such arrangements, that the poor, belonging to the church, shall sustain no injury from the ensuing change. I shall feel myself responsible for their support,* till they can be supplied as usual by you, or by other Christian churches, which they may think it right to join. Permit me to add, that I am very sorry for the necessity of my intended resignation; and that I shall ever be grateful for the affection, which you have shown me, while I have been your pastor."

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* My father's sense of pecuniary responsibility was not confined to the support of the poor. In a confidential letter, written about the same time, he mentions also "the three or four young men, whom he had placed at academies in England." Just immediately after this time, he received letters from some of them, expressing their deep regret at being obliged to add to his difficulties, but acknowledging the necessity of applying to him, for assistance toward their support, during the expected summer vacation.

"In consequence of the above intimation, a considerable number of the members met in the vestry on the evening of Saturday, the 29th, for prayer and consultation, with reference to their situation. They unanimously agreed to request a meeting of the whole church, for the purpose of considering what was proper to be done, in present circumstances.

"May 2nd, 1809. A number of the members being convened,* one of them opened the meeting with praise and prayer, and then signified the reason for calling the church together. Wm. M'Gavin was chosen president, who, having taken the chair, moved that the church should address a letter to Mr. Ewing, expressive of their respect and affection for him, as their pastor. This being unanimously agreed to, a draught of a letter was produced, as follows :—

"Glasgow, 2nd May, 1809.

"Dear Pastor,—

"We think it our duty, and feel ourselves called upon, to address you in this manner, and to express our regret, that circumstances, respecting the occupancy of this house as a place of worship, have rendered it necessary for you to propose giving it up; and also to resign your station among us as a member, and as our pastor, as stated in the intimation you read to us on Friday, and on Sabbath last.

"When the church was formed in this place, we did think we were to have the use of this house, free, if we pleased, during your incumbency; and accordingly we felt ourselves called upon to contribute, the more liberally, for the assistance of other churches, who had houses to build.† In this, however, we

* In a foot-note, by the chairman, it is mentioned, that "at least 500 persons were supposed to be present." The number of members, in actual fellowship at the close of 1805, was 525. The number admitted between that period, and the time above referred to, was 176.

† The efforts here alluded to, were perfectly distinct from the

cordially acquit you of all blame; we are verily persuaded that you acted with perfect integrity; and that when you represented the house as free for our use, you had ground to believe what you said, and such ground as it would have been unreasonable to have called in question at the time.

"Though, in our opinion, you might have retained possession of the house, without the smallest injustice to any man, we approve of your resolution to relinquish it, because that seems to be now necessary for your peace and comfort, which cannot but be very interesting to us. We cannot wish you, for the sake of our accommodation, to retain possession of what must expose you to endless trouble.

"Duty calls upon us, at this time, dear Sir, to express our satisfaction with your conduct, as our pastor, from the beginning; our gratitude for all your labours on our behalf; and your unceasing attention to the interests of our souls. We can truly say, that in labours among us, you have been exceeding abundant. Our own hearts bear witness to the purity and faithfulness of your instructions, exhortations, and admonitions.

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funds raised by seat-rents and regular collections. These had been always sufficient to defray the ordinary expenses, including the salary of an assistant, while one was required; and a surplus, amounting, in the ten years, to £381, had been paid over to the proprietor of the building, for the purpose specified in the deed already named. Nor had the liberality of the people been confined to places in their own country, requiring help; or to co-operation with their minister, in his endeavours to supply a succession of pastors, for the churches at home. The collections made during the same period, for foreign missions, were such as the commercial embarrassments of later times, have hardly permitted to be equalled. The only particulars on this subject to which I have access, are those connected with the fund for translations of the Scriptures, by the Baptist Missionary Society. On three visits to Glasgow, during that period, Mr. Fuller collected in the Tabernacle, £521 6*s*. 4*d*.

We trust there are among us, not a few, who have cause to bless the Lord for sending you to this place, and who shall be to you for a crown of joy, in the day of the Lord Jesus.

"We have remarked, with much approbation, the disinterested manner in which you propose your resignation. You 'go away singly as you came.' You have made no party in the church. You have asked no pledge of any kind for your support. You have cast yourself and family upon the providence of your gracious Master, and, we trust, you will find him liberal as he is gracious, in the supply of all your need.

"Praying that the Lord may preserve you in health and prosperity, and that he would so order matters, that we may still have the benefit of your ministry, we are most respectfully and affectionately,

"Signed in name, and by appointment of the church, by the Preses and thirteen members, including all the deacons,

"W. M'Gavin, Preses."

"Mr. Greville Ewing, Glasgow."

"Albion Street Chapel, May 15th, 1809. Having been favoured with the use of this house,* on this occasion, the church met, according to appointment. Some time was spent in the exercises of praise and prayer, with humiliation. The following letter from Mr. Ewing was then read :—

* This was not the only mark of cordial sympathy and kindness, on the part of the Albion Street church and their pastor. On the morning of April 28th, my father had written to the latter, to inform him of the announcement which he intended to make to his own people in the evening. The communication, while it occasioned the most unfeigned astonishment, called forth also in reply, a most gratifying expression of affectionate concern; as well as a desire to co-operate, in any possible way, with the views of his "much valued friend and brother."

"Glasgow, 5th May, 1809.

"My Dear Sir,—

"I duly received the letter of the 2nd inst., signed in name and by appointment of the church, by you as preses, and thirteen other members, including all the deacons.

"I do assure you, my dear Sir, and I beg of you to assure the church in my name, that their unanimous approbation of my conduct, in the very singular step, which I have felt myself obliged to take, in leaving the Tabernacle, has excited my warmest gratitude to God, from whom, I trust, I have received direction and countenance.

"I am also much gratified by the affectionate testimony, which the church has borne, to my poor endeavours to serve them, in the Gospel of our Lord Jesus Christ.

"I sincerely pray, that we may all be enabled, so long as we live, to walk in all the commandments and ordinances of the Lord, blameless.

"I am, my Dear Sir,

"Most respectfully and affectionately yours,

"Greville Ewing."

"Mr. William M'Gavin."

"The preses then stated the purpose, for which the church were come together. They were now without a pastor, and they were met for the purpose of choosing one, or doing what they should think proper in present circumstances; that, as a church of Christ, they stood upon ground perfectly independent, and free to choose for their pastor whoever they pleased, or do whatever they thought fit, consistently with the word of God."

"It was then agreed, that as the church entertain the highest sense of the ability and faithfulness of their late pastor, whose ministry they have enjoyed with much satisfaction for several years, they do now invite him to resume that office among them, praying that the Lord may support him, as heretofore, in the

work of the ministry; and that he may enable them to abound towards him, in every expression of love and confidence, as becomes a church of Christ. Accordingly, they do hereby invite Mr. Ewing to take the oversight of them as their pastor, and they appoint the preses and deacons, and seven other members, to subscribe this in their name, and transmit it to him."

"Agreed also unanimously, that the church take upon themselves the burden of the Trades' Hall, during the time it may be necessary to occupy it."

"Albion Street Chapel, 15th May, 1809.

"My Dear Sir,—

"I have the pleasure to enclose a minute, of what the church have agreed upon at their meeting here. As a body, they invite you to resume the pastoral office among them; but at the same time, they think it will be proper to call on you, and signify their choice individually. They have agreed to meet here again, on Thursday evening, to receive your answer.

"I am,

"Yours most truly,

"Mr. Greville Ewing. W. M'Gavin."

"Albion Street Chapel, Thursday, May 18th, 1809. The church being met, agreeable to appointment, and having been some time engaged in the exercises of praise and prayer, the preses read the following letter from Mr. Ewing.

"Carlton Place, 17th May, 1809.

"My Dear Sir,

"I received your favour of the 15th instant, enclosing a minute of the same date, stating what the church, which lately met in the Tabernacle, have agreed upon, at a meeting held, that day, in Albion Street Chapel.

"Finding that, as a body, they invite me to resume the pastoral office among them, I am willing to comply with the invi-

tation. At the same time, I am happy that they think it will be proper to call on me on this occasion, and signify their choice individually.

"I wish, however, before the matter be considered as finally fixed, to have the pleasure of meeting with the church, for the purpose of opening my mind to them, on a few interesting particulars.

"That the great Head of the Church may guide us, in every step of our procedure, is the earnest prayer of,

"My Dear Sir,

"Yours, most affectionately,

"Mr. W. M'Gavin. GREVILLE EWING."

"Albion Street Chapel, Tuesday, May 23rd, 1809. After prayer, Mr. Ewing read a paper, expressive of his mind on sundry particulars, which he wished to be considered, and distinctly understood by the church, in the view of his accepting their invitation to resume the pastoral office. He concluded by informing them that, with the advice of some friends, he had feued a piece of ground, in Nile Street, which he was willing to make over to trustees, for the purpose of building a meeting-house for the accommodation of the church, and all others who should choose to attend worship with them.

"Mr. Ewing having retired, the question was put, whether the church adhered to their invitation of him to be their pastor, after what they had heard? Without hesitation, or debate, they declared in the affirmative, with only one dissenting voice. The dissenting member did not assign any reason for his dissent.

"Agreed to meet on Thursday evening, the 25th, for prayer and thanksgiving, particularly to crave the Lord's blessing, on the renewed relation between the church and pastor.

"[The church met accordingly, on the 25th, and from that time, the business of it went on as before. Ordinances were observed every Lord's-day in the Trades' Hall; and being

kindly favoured by Mr. Wardlaw, with the use of Albion Street Chapel, the weekly meetings were held there, on Saturday evenings."

To these official documents may be added a few lines, expressing some of my father's more private and personal feelings. They were written in reply to two letters from an individual, who though not in communion with the church, had addressed the pastor as his "spiritual father." An extract from one of those letters, will assist the reader to understand the reply. The writer says:—

"Although I should write a thousand letters, for the purpose of imparting comfort to your mind—yet I think I should not be able to say any thing, that would yield so much consolation as that which you said yourself, in your discourse on these words, 'Although the fig-tree shall not blossom,' &c. I trust what you then felt and said, will be engraven on your heart, as long as you live in this vale of tears. Oh, if you can live under the influence of the truths contained in your sermon, there will be no fear of you, whatever may come against you. I trust, while I live, I shall never forget that sermon. I believe, if you had not been in this distressing state, you could not have preached as you did; and not only that sermon, but some others."

In reply, my father wrote as follows:—

"Glasgow, May, 1809.

"Your two kind letters have been extremely gratifying and encouraging to me. You write as one, who knows both trials and consolations. I bless God that I am favoured with a number of friends of this description, and that my present situation is greatly alleviated by the tokens of their friendship. Shall we

feel what is unkind, and not also, and much more, feel what is loving and fraternal? If a word from a friend will cheer a man living in a world of enemies, what shall the fellowship of brethren be, where there shall be nothing to hurt or to destroy!

"It gives me much pleasure, and it ought to humble me, and make me thankful, when any Christian thinks I have been useful to him. I well remember the sermon, about 'the fig-tree not blossoming.' On Wednesday evenings, I sometimes go to the pulpit, *to think aloud;* and sometimes, I have more personal enjoyment on such occasions, than on any other. Yes! I have had seasons in the Tabernacle, which may well reconcile me to all that I have suffered, or may yet suffer, on account of it."

CHAPTER X.

ESSAYS ADDRESSED TO JEWS—PARENTAL CHARACTER, AND VIEWS OF FEMALE EDUCATION—LABOURS IN THE TRADES' HALL—ERECTION AND OPENING OF NILE STREET MEETING-HOUSE—DESCRIPTION OF ITS LOCALITY—ENGLISH STUDENTS—ITINERANCIES—DESIRE EXPRESSED FOR A THEOLOGICAL SEMINARY—CONSIDERATION OF SOME OBJECTIONS ENTERTAINED AGAINST IT.

1809, 1810.

After the view that has been presented, although a very imperfect one, of labours and trials during some previous years, it seems proper now to introduce to the reader, a work in which my father had been, at intervals, engaged, during the same period. This was his "Essays Addressed to Jews, on the Authority, the Scope, and the Consummation of the Law and the Prophets."

So far back as 1796, considerable interest had been excited in London, respecting the spiritual condition and character of the Jewish people. A regular series of lectures for their instruction, was afterwards delivered in Bury Street, by ministers connected with the London Missionary Society. The conversion of that oppressed and neglected race was, subsequently, made a distinct object of the society's efforts.

A letter, written in 1805, by the late excellent Joseph Hardcastle, Esq., then treasurer of the society, will not only explain the views of that object, entertained by the directors; but introduce also the history of the work, already mentioned, as written by the subject of this Memoir :—

"London, 23rd December, 1805.

"My Dear Sir,—

"You are most probably apprised, that among the different objects, which engage the attention of the Missionary Society, the Jews are not entirely overlooked; indeed, Divine Providence seemed to intimate to us our duty in this respect, by placing under our care, one of that nation, converted to the faith of Christ, and animated with a fervent zeal to promote the instruction of his brethren—in consequence whereof, a Christian ministry, specifically addressed to the descendants of Abraham, has been opened; and we have reason to be thankful, that the encouragement with which we have been already favoured, is equal to the expectations which we had previously formed.

"The instruction of this long-neglected people, appears to us an object of extreme importance, to which, therefore, our thoughts and our prayers are strongly directed; indeed, the extraordinary events which distinguish the period in which we live; the rapid succession of providential dispensations, affecting the moral state of the world, and tending to still more important changes; seem to warrant, and to invite us to extraordinary attempts, and to measures beyond the ordinary sphere of Christian activity. On these, as well as other grounds, we feel it to be our duty, in dependence on the Divine blessing, to exert ourselves with zeal and perseverance in this arduous work—and as we cannot expect the superior part of that people especially, to attend on public services, we are desirous of reaching them by means of the press; and submitting to their inspection, a series

of arguments in vindication of Christianity, as the consummation and perfection of their own dispensation. Two plans, each enumerating a succession of subjects, have been produced, and our first idea then was, to distribute these into different hands for execution; but on mature consideration, we are convinced, that a work so accomplished, must unavoidably be incomplete, unequal, heterogeneous, and perhaps inconsistent in its parts—and very different from our earnest wishes, which are, that a work may be produced, honourable to the author, and to the society—and worthy of being translated, as opportunities may hereafter invite, into other languages, understood by that people in foreign countries. The accomplishment of this important object, requires that it should be committed to one person competent thereto. I must therefore now, my dear Sir, proceed to mention, that the directors unanimously and most earnestly fix their attention on you, believing that God has qualified you to render this service to the cause of Christ—at their desire, I transcribe and forward the resolutions which took place.

"We are so well aware of the value of your time, and the importance of your engagements, that no common occasion would have induced us to interfere therewith; but, persuaded that this is a measure of peculiar interest, we encourage the hope, that the same consideration will, with you, have considerable weight, and be regarded as an opportunity of promoting the honour of the Gospel, and the cause of its great Author. Knowing that you will be swayed by the best motives, we wait, though not without anxiety, your determination. I have been desired to forward the plan of subjects, suggested by two of our friends, Mr. Bogue, and Mr. Alers, and also a preliminary address for your inspection—not at all from the desire of restraining the free and uncontrolled exercise of your own judgment—but merely to apprise you, of the general view and design of the directors, on this point.

Mrs. H., and my family, unite in kind salutations to you and Mrs. Ewing, with,

"Dear Sir,

"Yours affectionately and faithfully,

"JOSEPH HARDCASTLE."

"P. S. The directors think, that the intended work should not exceed in quantity, Mr. Bogue's Essay on the New Testament."

Already occupied as my father was, with weighty engagements; and his attention not having been specially directed to the aspect presented by modern Judaism, it was with considerable hesitation that he acceded to this proposal. The work, however, appeared to him, too desirable and important to be declined. At the same time, he stated to Mr. Hardcastle the probability of its being a good deal delayed, by necessary attention to other duties.

Mr. Hardcastle having afterwards resigned his office, was succeeded in it, by William Alers Hankey, Esq., by whom the correspondence was continued. In the spring of 1807, he wrote to my father, inquiring as to the plan and progress of the work; and kindly offering him every assistance in his power, in the way of procuring for him scarce or valuable books, which might assist him in its execution. My father, in reply, sent a transcript of the plan which he had sketched, the same in substance, as that ultimately completed, which will be found in the

Appendix.* A few sentences from the letter by which it was accompanied, whilst they put the reader in possession of his ideas, respecting the best method of attaining the object desired; will enable him also, in some measure, to judge of the struggle, with which the writer carried on his own share of the labour.

"It was my earnest desire, for some time my hope, to get a copy of my Essays ready, for the inspection of the directors, before the next annual meeting of the society. But I am sorry to say, that I now utterly despair of this. The subject is, in a great measure, new to me; and my situation is really so laborious and difficult, that I cannot help regretting I undertook so momentous a task; and though I have been getting on, it is very feebly, as well as slowly; and often do I feel the misgivings and the hesitation of a weary, irresolute wanderer, who stops, because he doubts whether to go forward, or to return.

"The opposition made to Mr. Frey's preaching, and to the school for Jewish children, seems to point out the propriety of avoiding observation. A Jewish congregation and a Jewish school, are animating and interesting schemes; but the more public they are, the more easily they are resisted. Let Jews be induced to hear the Gospel any where, and in any manner, however private at first. Nicodemus was, at last, a very bold disciple. Let their children, also, be mixed with other children, in receiving education. The progress of the Gospel abolishes—it does not keep alive the distinction between Jew and Gentile. Thus the Rabbis would be attacked in a thousand quarters, without being

* See Appendix Q. In a note appended to this plan, he says, "The occupations of pastoral duty, and other daily occurrences, often interrupt and discourage; and sometimes, wholly prevent attempts at composition for weeks together."

able to guard against the attack. God can make even them also, obedient to the faith. Let us be encouraged while we pray to him. That is a measure which Jews cannot oppose."

It may, in short, be said, that no composition of my father's, was ever attended by a greater variety of causes for depression and anxiety, than the one in question. The slowness of its progress was, of itself, a trial which only those, acquainted with the experiences of authorship, can fully appreciate. I well remember, that during one winter of this period, he made a practice of rising at a very early hour; breaking up, for himself, the *gathering coal*, left on the previous evening, in his study; and thus securing two or three hours of uninterrupted quietness, before the ordinary movements of the family commenced. By such strenuous efforts, the Essays to Jews were at last completed, and sent to the Directors of the London Missionary Society, by whom they were published in two volumes, one of which appeared early in 1809; the other, not until some months afterwards.

The Directors, in announcing this to the public, remarked, that—

"The society enjoys the satisfaction of having produced, in that work, an admirable means of introducing the Jewish people, to a clear and compendious acquaintance with the Christian dispensation, whenever their attention shall be seriously awakened to that momentous subject."

That considerable discouragement, at that time, attended the society's efforts, is evident from the fol-

lowing extract of a letter, subsequently written by my father to Mr. Hankey:—

"From your account of the measures of the Missionary Society, toward the Jews, I am sorry to see, that the great difficulty still is, to procure their attention. Few attend sermons, though immediately addressed to them; and, for aught I know, there has not been one Jewish reader of my Essays. If you should know of any such, and have an opportunity of hearing their remarks, it would be esteemed by me a great favour, to get some account of them. One of the most discouraging things I felt, was my total ignorance of the temper and conversation of modern Jews. This was a disadvantage I could not remedy, as no Jews reside in this part of the country."

Notwithstanding this tone of discouragement, it is stated, in the society's report for 1812, that,—

"A considerable number of the Essays had been distributed among the Jews in London, and in the different sea-ports where they chiefly reside, particularly Bristol, Liverpool, Portsmouth, and Gosport; some of which have been perused by the opulent among them, as well as by the poor, and, it is believed, with care and attention. And it may be hoped, that God will impress the important truths, which these admirable Essays contain, on the minds of some of the sons of Abraham."

In one of the earliest reports of another institution, "The Society for Promoting Christianity among the Jews," I find the following notice:—

"Upon a former occasion, your committee took the liberty to recommend to their friends, the Rev. Greville Ewing's Essays; and they have since purchased a number of copies of that work, which they presented to the Chachamim, or Chief Rabbis of the

German and Portuguese synagogues, and several of the principal Jews."*

The Essays, at all events, were read with great interest, by many Christians; and my father was, again and again, solicited to reprint them, in a form adapted for general circulation. It was generally thought, and he himself became convinced, that with very little alteration, they might make a useful volume on the evidences of Christianity; more particularly for those readers, who are not likely to be benefited by larger works. This view is confirmed, by the following remarks of Dr. Lorimer, on receiving a copy of the first volume: —

"I have read it carefully, and am about to read it again. I am no stranger to the subjects on which you treat, nor ignorant of what has been said by others; but I will do you the justice to say, that no where have I seen so much matter condensed into so little room, yet perfectly simple and perspicuous. I have always, in common with others, admired your ready, copious, and appropriate language; but never, till now, was I aware of your talent, to exhibit things to such advantage, in their concentrated state. The argument is treated with so much fairness, kindness, and good temper, that it is likely to be read (by those

* The recent formation of "The British Society for the Propagation of the Gospel among the Jews," proposing, as it does, the adoption of "measures, in which all may unite, who hold the Head and are agreed upon all points essential to salvation," would have afforded to the author of Essays to the Jews, had he lived to witness it, the most unfeigned satisfaction.

who *will read* on the subject at all) with interest; and it is well calculated to disarm prejudice, and produce conviction."*

It would be an injustice to the character of a most anxious parent, were I not to mention, among the surprising variety of his labours, his personal attention to my own education. During all the distractions of the years just reviewed, (as well as in the course of many years which succeeded them,) a stated portion of every day was devoted to this object. It was one, respecting which he entertained the most enlarged and generous sentiments—counting nothing a sacrifice, by which it might be promoted; and while reprobating every thing, like neglect of the humblest accomplishments proper to a female; yet warmly declaring, that nothing but the absence of capacity or of opportunity, should prevent the equal distribution,

* The same letter contains, besides a strong expression of unabated esteem, a kind and good-humoured expression of regret, that my father, by withdrawing from the National Church, had ever exposed himself to the trials, which he had then recently experienced. Had he lived to witness the wonderful events transpiring, while these sheets have been passing through the press, I can well imagine how fervently he would have addressed Dr. Lorimer; on finding that neither his advanced age, nor the repose and settlement of half a century, have prevented him from casting in his lot with those who, in accordance with their own views of duty, were nobly determined to suffer for conscience' sake. And while every sacrifice endured from such a motive, would have commanded his admiration, and engaged his sympathy; how would he, above all, have exulted in the hope, that multitudes would be brought under the sound of the Gospel, and so many preachers of it be set free, to *itinerate* through the length and breadth of the kingdom!

to both sexes, of intellectual and classical instruction.

My father, as mentioned at the close of the last chapter, administered ordinances, and preached as usual, in the Trades' Hall; a place which can be seated for about one thousand people. It was much too small for the numbers who attended, and the heat, during the summer, was nearly overpowering. But the temporary inconveniences were more than compensated, by the spirit of affection and sympathy which, more than ever, prevailed among the members of the church. The natural tendency of the "things which had happened" to their pastor, was to strengthen and to draw out, in a tenfold degree, the love which they had always cherished for him. It might truly be said, both of him and of them, that "their hearts were comforted, being knit together in love;" while, in several instances, the careless wanderer, induced by curiosity, to enter the unusual place of their assembly, was made to confess, that "God was in them of a truth."

The erection, however, of the new place of worship was, of course, an object of deep and immediate interest. In a church-meeting, held about the beginning of June, my father submitted the following proposal:—

"That no money shall be collected, subscribed, or borrowed, for building a place of worship, till a draught of a trust-deed be agreed upon, and published to all concerned; to be afterwards extended with all convenient speed; conveying to certain

gentlemen (therein named as trustees) the house, for the use of the church of which I may be pastor, as it actually exists when this destination may be made; that is, a church maintaining the sole authority of the holy Scriptures, in matters of faith and duty; the doctrines of salvation by free grace, through the merits of the Saviour; the Congregational form of church-government; the practice of weekly communion, and infant baptism; and the exercise of the pastoral office, by one (or more, as circumstances may require) wholly devoted, if possible, to the work of the Gospel."

This being agreed to, and trustees appointed,* my father addressed to one of them the following note:—

"9th June, 1809.

"My Dear Sir,—

"I think it my duty to inform the trustees of our intended meeting-house, that, with a view to assist in carrying forward that work, I have so arranged my affairs, as to be able to decline receiving more than one-half of my former salary (that is, one hundred pounds a year) till the house shall be finished, and any burdensome degree of debt removed; nor will I accept of so much as the half, unless it can be paid without difficulty. I would not have mentioned this, but would have contented myself with putting the other hundred into our collections, had it not been for the income-tax, which would, in this case, have unnecessarily occasioned a deduction of ten pounds."

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* The name standing first on the list of these, is that of William Dun, watch-maker—a name associated in the recollection of all who knew him, with whatever is estimable in Christian prudence, strong natural sense, and unvarying cheerfulness. "Mr. Dun's shop" (now swept away by modern improvements) was a place never passed by his pastor without entering. And seldom, I believe, did he leave it without having (at least for the moment) his countenance brightened, and his heart cheered.

The tax here referred to, with others arising out of protracted war, and affecting the interests of those, most likely to contribute to such an object, of course increased the difficulties in which the church were involved. For a similar reason, the expense of building was great, the price of timber, in particular, being high. These circumstances, however, only served to call forth, among the church and congregation, a spirit of generous effort and sacrifice, which was fully appreciated, and deeply felt by their pastor.

While public opinion also was strongly expressed, by the contributions received from persons of various religious denominations, some of whom had never been known as taking any interest in the Congregational body; my father's own personal and relative influence was, to an extent very gratifying to his feelings, subservient to the same end. Not to mention other cases, I refer particularly to that of his early friends in Edinburgh.*

Nile Street Meeting-house (so it was wont to be called) was prosperously completed, so as to be ready for opening, on Sabbath the 6th of May, 1810. It was neat, plain, and commodious, seated for 1800 persons, but capable, when crowded, of containing 2000. It was also well constructed, for the purpose of hearing; so that most speakers were able to be heard in every part of it, with less difficulty than in many smaller places. The cost was nearly £5000, besides an annual ground-rent of £42.

* See Appendix R.

While it received, however, the appellation mentioned above, it may be necessary to remind the Glasgow reader of the present day, that at the time of its erection, no *West Nile Street* was in existence. With the exception of one dwelling-house, situated opposite, it was the first building on the line, now filled up and occupied, under that name. In the absence of all regular lighting and paving, a *burn*, at the bottom of a deep and open channel, required, during at least one winter, the presence of a man with a lantern, to prevent serious accidents. And in spite of this precaution, there are some who yet remember, that on leaving the chapel, one dark evening, with my father, he and they made a plunge, by which they were thoroughly drenched. The various other places of worship, too, which now so remarkably cluster in its vicinity, are, with the exception of St. George's Church, of much more recent date. I believe there was not a single chapel in that direction, belonging to dissenters, between Anderston and George's Square, at the time when my father had the pleasure of seeing his people accommodated in their new sanctuary.

Leaving, however, for the present, the subject of his long-continued labours there, I am reminded, by some of the circumstances mentioned above, of one or two other matters, which may here be introduced. The reader has not forgotten a letter, already inserted, from the Rev. H. F. Burder, D.D. The following is part of a letter from his brother, the Rev. John Burder, of Stroud:—

"My Dear Madam,—

"It was in the years 1807—10, that I had the pleasure of being numbered among the young friends of your beloved father; and never can I forget the peculiarly kind hospitality, which your father, Dr. Wardlaw, and many other persons in Glasgow, manifested towards me and my colleagues from England. At your father's house, four of us in one session, five in another, and six in another, were frequently invited to dine. Although your father was not ambitious to 'set the table in a roar,' he was sure to make the guests happy. Never did a word escape his lips, which was unworthy of a gentleman, a Christian, and a Christian minister. His intelligent and benignant countenance is still, after the lapse of thirty-three years, in my mind's eye. Familiar intercourse with such a man is part, and no trivial part, of a student's education.

"But the Lord's-day morning was the season, when your father was fully himself. The conviction I brought with me from Scotland, of the advantages which accrue, both to preachers and hearers, from well-studied expositions of consecutive portions of Scripture, was mainly owing to the lectures* I had the privilege of hearing your father deliver, on some of the historical books of the Old Testament, and the Psalms. In these lectures, his oriental and biblical literature, his critical acumen, his flowing eloquence, and his attachment to evangelical truth, were alike conspicuous.

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* Another minister of the Gospel writes:—"I can truly speak of the benefit I derived from his public expositions of the Scriptures, as an example of that plan of studying the connexion of the text, by which, the sense intended by the Spirit is ascertained; and I am indebted to the influence of his example, for the formation of some habits, for which I have gained credit; though, alas! in many things, I fall exceedingly short of the approved pattern."

"I must not omit to refer also to Mrs. Ewing, of whos lovely character your dear father has given a correct portraiture

"How solemn is the fact, that, of the company that in thos days were often at your father's table, one-half are no more o earth; and of those who are gone, three were of my own age May we who survive, be prepared to do and suffer all God' righteous will!

"With kind regards to Dr. Matheson,

"I remain, Dear Madam,

"Yours sincerely,

"Stroud, March 16, 1843. JOHN BURDER."

It is pleasing to subjoin to this grateful recol lection, my father's own account of the manne in which *he* regarded the writer of the above lette his companions and predecessors in the same cours of study. With reference to them, and to the perio just reviewed, he thus expressed himself:—"I con ceive that students for the ministry, are a peculiarl important object of the pastoral care; and I shoul feel myself culpably indifferent to their present im provement and their future usefulness, if I did no invite them occasionally to exercise themselves amon us, in the preaching of the Gospel. I am happy t know, that the Lord has blessed such exercises bot to them, and to some of their hearers; and who ca tell how many seals to their ministry, the Lord ma yet show that he has given them in this place?"

The assistance rendered by these young men, wa not confined to preaching in my father's pulpi They cheerfully took a share also in village labour One "seal of their ministry," which the Lord di

give them, was in connexion with these labours, and the case was somewhat remarkable. A lady, of respectable connexions, was so dreadfully afflicted and disfigured by disease, that it was her own wish to be entirely secluded from observation. For this purpose, she was boarded by her friends, in the house of a country school-master, who was induced to grant the use of his school-room, for the preachers connected with the Tabernacle. Through a *chink in the floor* of her chamber, this poor sufferer heard the words of eternal life, and was led to Him who is the great Physician. Though never seen by the preacher, he had, at her own request, repeated conversations with her, which fully satisfied him, that she had, indeed, found rest to her soul.

Relieved from many cares and anxieties at home, my father, in the summer of 1810,* resumed his favourite work of itinerating. Commencing on Monday, the 25th of June, he preached at Stirling, and, on Tuesday, at Gargunnock. On each of the three following days, he preached twice; viz. at Kippen and Thornhill; at Rousky and Callander; at Doune and Blair Drummond Moss. On the Saturday evening, he gave a sermon at Drip; and preached thrice on the Sabbath, to the church at Stirling, whose

* I am by no means certain, that he had not found time for such labours, during the years that had elapsed since his tour with Mr. Hill. But those years form just the only period, after his settlement at Glasgow, for which I cannot find the record (regularly kept by him) of his public services.

pastor had set off, on a preaching tour, through part of Ayrshire and Galloway. My father proceeded, on the three following days, to preach at Alva, Alloa, and Bannockburn.*

It may be stated, once for all, as a remark applicable to his preaching excursions in general, that he never drew back from an opportunity of usefulness, even where, to use the words of his own sermon, circumstances rendered it particularly "awkward, to be seen 'crying without;'" or where the preacher's situation might "seem, to a transient observer, absurd and ridiculous, as well as distressing." I refer not merely to the kind of building, or the absence of any building whatever, which could be occupied for the purpose; but also to places where there was no fellow-labourer, or friendly individual, through whom he could send previous intimation of his intentions. In such cases,

* These places were all, very shortly after, favoured with a similar visit from Dr. Wardlaw. Nor were the southern counties neglected. Mr. Watson, of Musselburgh, devoted, during the same summer, seven weeks, to a tour extending beyond the English border. It should be mentioned also, that increasing activity was manifest in the north. The Messrs. Dewar, Mr. Martin, of Forres, Mr. M'Niel, of Elgin, and Mr. Munro, who had long been abundant in itinerant labours, being this year "unusually impressed with the deplorable state of their countrymen," determined on a more systematic combination of efforts on their behalf. And those of the number who yet survive, can testify, how in the "labour and travel" of many following years, they were cheered and encouraged by the pen, (not indeed of my father,) but of her who, while she delighted to express her own interest in their work, was truly a help meet for him, in the department of correspondence.

if the town or village could boast of a bellman, his first care was to enlist this functionary, in the service of announcing the sermon. And when the hour arrived, it sometimes happened, that his only equipment was a chair, carried for him to some central or convenient spot, where, standing behind this simple desk, and beginning, as usual, by reading out a psalm, he generally succeeded in gathering around him, a quiet and attentive congregation. I have conversed with a member of one of the churches, who heard, for the first time, a sermon, by a Congregational minister, preached by my father, over her head, while (by his own invitation) she sat upon the chair before him.

To return, however, to the year 1810, perhaps the highest gratification which it brought to him, was the expression, at length, of a cordial response to the proposals he had made, for a theological seminary. It may be remembered, that in his Memorial, published two years before, he had anticipated a "clamour being raised, at the bare proposal of attempting" to form such an institution. And the document,* to which I allude, as now responding to his views and sentiments, supposes the continuance of feelings greatly opposed to such a measure. The following is a brief extract from it:—

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* "An Address to the Independent Churches, in the neighbourhood of Perth and Dundee." Two of the signatures appended to it, are those of David Russell and William Orme. See Missionary Magazine, August, 1810.

"Some may be disposed to be alarmed at our speaking about a plan" (for the education of ministers,) "as if we were disposed to encroach on their liberties; and to force on them a scheme, which has neither the sanction of Scripture, nor the approbation of God. We trust, brethren, we can say, with a good conscience, that we wish not to have dominion over your faith, but to be helpers of your joy. Far be it from us, to propose to you any scheme, which we are not fully persuaded is agreeable to truth, and calculated to promote the interests of the Redeemer's kingdom. We have no idea that education will supply the place, either of personal religion, or of natural talents; nor have we any wish to lay down a rule, that would restrict the churches, in their choice of pastors, to such as receive education in a certain way."

The opinions here implied, as prevalent among the churches, were doubtless, in a great measure, the effect of that leaven, described in a previous chapter, as extensively diffused among them. It is a fact, indeed, alluded to in the same address, and too striking to be overlooked, that a declension in concern for the conversion of unbelievers, had been simultaneously manifested, with a disregard of the qualifications, so obviously requisite for the efficient discharge of the Gospel ministry.

But these opinions, may be also in part accounted for, on other grounds. The people of Scotland, but too generally, had learned to associate a regular education for the ministry, either with the preaching of legal doctrines; or with that cold and systematic statement of truth, which (if it excited any interest at all) might seem to carry with it contradiction, rather

than evidence. Of those first gathered into Congregational fellowship, many knew no medium between the college-bred functionary, who, performing his routine of stated service, had suffered them to go on, well nigh to destruction, in careless security; and the laborious evangelist, having little to boast, in the way of literary acquirements, but instant in season and out of season, preaching the Gospel with simplicity and fervour, and beseeching them to be reconciled to God. If there were happy exceptions to this state of things—ministers both in the Establishment and out of it, who with all the advantages of intellectual cultivation, united the earnestness of compassion for souls, *their* spheres of labour were not the places, to which missionary efforts had been chiefly directed. And, however obvious the fallacy by which it was concluded, that "college learning" was incompatible with apostolic zeal; yet, taking into consideration all the circumstances of the case, some excuse may be found for views so contracted, and policy so exceedingly short-sighted, as those referred to.

Little did those imagine, who were clamorous against measures intended for their benefit, how deeply the deficiency of time for preparatory study was lamented, by some of the very men, who had been instrumental in bringing to them the glad tidings of salvation. And little, perhaps, are some of the present generation aware, of the honour due to the fathers of rural Congregationalism in Scotland, for the laborious efforts, by which some of them succeeded in making

up for that deficiency. A narrow income, and very scanty accommodations, fatiguing labours and frequent journeyings, are not favourable to study, or to mental cultivation. Yet such were the obstacles, with which most of them had to contend. That they have done it successfully, is abundantly proved—not only by their ability as preachers of the word; but, in some cases, also, by their efficient and seasonable contributions to the Christian literature of the day. In their respective localities, they have been honoured, not only to bring many sinners to Christ; but to be known as the advocates of every enlightened principle, and benevolent institution. From some of their churches too—the most remote from the advantages of large towns, or cities, there has risen up no small proportion of those, who are now ready to succeed them, as scribes well instructed in the kingdom of heaven. And such pastors as those, just now described, were, of course, among the first and readiest to admit the justice of my father's views upon the subject.

The "Address," of this year, from which an extract has been given, was agreed upon, in consequence of meetings at Dundee and Perth, which were attended by the representatives of nine or ten churches in other places. It mentions, with approbation, his Memorial of 1808, giving an extract from it, to show the necessity of keeping pace, in ministerial education, with "the progress of the country, and of the age." Convictions of a similar kind were expressed, by pastors

in various parts of the country; more especially by some, who, in the course of their renewed efforts as itinerants, were forcibly struck with the want of additional labourers.

Upon the whole, it may be said, considering the recent removal of many anxieties from my father's mind, with reference to his own sphere of ministerial duty, as well as his deep and lively interest in all that affected the denomination at large—that he closed this year with more cheering anticipations, than he had been, for a long time, permitted to cherish.

CHAPTER XI.

INSTITUTION OF GLASGOW THEOLOGICAL ACADEMY—ITS PECUNIARY DIFFICULTIES—MY FATHER'S DEEP INTEREST IN IT—LETTER FROM ONE OF THE STUDENTS—THEIR VARIOUS ADVANTAGES AND ENGAGEMENTS—NECESSITY FOR ANOTHER INSTITUTION—FORMATION OF CONGREGATIONAL UNION—ITS CHARACTER AND ITS OBJECTS—ITS ANNUAL MEETINGS—CONDUCT TOWARDS BRETHREN IN THE MINISTRY, AT HOME AND ABROAD—CHARACTERISTIC LETTERS.

1811, 1812.

From what has been said at the close of the preceding chapter, the reader is prepared for the following reminiscences supplied by Mr. Robertson, who, at the time of which he speaks, was pastor of the church in Paisley:—

"I recollect well, when in Paisley, receiving a note from your father, requesting me to spend an evening with him, to take into consideration what should be done, for affording a supply of preachers to meet the wants of the churches. In attending at the appointed time, I found our meeting to consist of your father, Dr. Wardlaw, and myself; and after conference, conjoined with repeated exercises of prayer, it was, at the suggestion of your father, resolved to send a circular invitation to the rest of the pastors of our churches, to meet at Glasgow to consider this matter."

This took place, January 22nd, 1811. The result was, "a numerous and very interesting meeting of

pastors, and also of brethren belonging to various churches," which assembled on March the 13th.*

"After a sermon (afterwards published) by Dr. Wardlaw, on 1 Tim. iii. 2, (last clause,) it was agreed to form the Glasgow Theological Academy. Dr. Wardlaw and my father were requested to be its tutors; and a plan of education was presented, embracing Latin, Greek, and Hebrew; logic, natural philosophy, mathematics, general history, and theology, connected with a comparative view of philosophical and Christian morality. The course to be four years, or five if necessary. The more advanced branches of classical learning to be obtained by attendance at the University; the expense of which, as well as the support of the students, in cases requiring it, to be borne by the funds of the institution; this support to be continued, for one year at least, after the commencement of their ministerial labours, if, within that time, they did not obtain a stated charge. All persons received as students, to be recommended by their respective pastors, with consent of the churches to which they belonged; decided piety being a qualification indispensable."

Dr. Wardlaw, in addition to his labours as one of the tutors, undertook the office of secretary to the new institution. The treasurer was Mr. McGavin, formerly mentioned; whose zealous co-operation in this important measure, not only gratified his pastor, but exerted a considerable influence in inducing others

* Mr. Munro says, "I had the pleasure of being present at the formation of the Glasgow Theological Academy; and although it originated in the midst of very great discouragements, there was nothing like doubt or despondency regarding the issue. Its formation was certainly an important era, in the history of Congregationalism in Scotland; and its subsequent history shows that there was no *need* for despondency or doubt. To God alone be all the glory!"

to give it their countenance. The following portion of an address which, along with the plan of education, was circulated among the churches, will give some idea of the difficulties with which they were surrounded:—

"We are extremely sorry to add to the burdens which already lie on you. Placed in trying times, you have many difficulties to contend with of a peculiar nature. Our churches have all been lately formed, and all nearly at the same period; some have been involved in debt by the building of places of worship, and by other circumstances which, we trust, will be only of temporary duration. These embarrassments, which we feel with you in common, prevent us from expecting to be able ourselves, or to be enabled by you, to do all that we would. But let us do what we can. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. Give us your best wishes, and whatever assistance the Lord may enable you really to spare; and we shall cheerfully engage in the arduous undertaking, although, in the commencement at least, it may require to be conducted on the smallest scale."

Before arrangements were completed, for the actual commencement of the operations thus projected, my father had time for a fortnight's itinerancy in Ayrshire. The places at which he preached were Ayr, Girvan, Kirkoswald, Maybole, Irvine, Kilwinning, Saltcoats, and Kilmarnock. The academy was opened about the middle of October; and as his connexion with it formed, during many years, a distinct and very important branch of my father's history, it may be best to bring together, into one view, such particulars as seem necessary to be mentioned respecting it.

The circumstances of the institution, and the feelings with which the tutors commenced their gratuitous labours, may be gathered from a statement published by them at the time. In that document,

"The tutors entreat, on their own behalf, and on behalf of the students under their care, the earnest and united prayers of their brethren throughout the country, which they trust will 'avail much,' towards both the present pleasure, and the future success of their labours; and so contribute to render this experiment conclusive, of what it is strange should ever have been doubted, —the eminent advantage of a good education, to the proper and successful discharge of the various and important duties of the Gospel ministry. Such a practical proof of its benefits will serve, more effectually than a thousand theoretical arguments, to silence, if not convince, objectors to such institutions."

The students at first admitted, were eight. For several years, there was no increase in the average number attending the academy. This arose, not from any deficiency of promising candidates, but from the small amount of funds entrusted to the committee. Although they had been called into office by representatives from nearly every church of the denomination in Scotland; yet, considering all the circumstances of the case, it was hardly to be expected, that the members of those churches, individually and universally, could be, all at once, sufficiently awakened to the importance of supporting the institution. It may well be supposed, however, that to those actively engaged in conducting it, this was a subject of deep and painful solicitude. And it was a burden which

pressed upon them long, as well as heavily. Indeed, nothing but the very strongest sense of duty, and the most enlightened views as to the prospective results of their efforts, could have enabled them to sustain the arduous struggle. The academy, however, was still sustained. Under all the discouragements arising from without, the tutors had, in their work, an abundant reward. Repeatedly, it is true, they were called to sorrow over the young and the promising; who were either consigned to an early grave, or compelled, by ill health, to relinquish the fairest hopes of usefulness. And some instances there were, more grievous still, of instability or ingratitude; or even direct opposition from those, of whom better things had been expected.

Yet, with all these deductions, I think it may truly be said, that the pleasure and satisfaction afforded to the tutors, by those under their care, had greatly the preponderance. Of this, evidence is afforded by the printed reports, as well as by many pleasing recollections yet remaining, of that (now distant) period.

With regard to the venerated subject of this memoir, (and to speak of him individually, is, of course, the province assigned to me,) it is almost superfluous to remark, that the interests of the academy were peculiarly near to his heart. This may be inferred by every reader, from evidence already afforded in these pages, of his deep and zealous concern with regard to an educated ministry, and the part he had taken, in calling attention to the subject.

There was, besides, in his character, a strength and delicacy of honourable feeling, as to the encouragement, on the one hand, due to an undertaking, intended for the common good; and the returns, on the other, justly expected by those who gave such encouragement, rendering him acutely sensitive to all those emotions, whether painful or pleasing, to which reference has been made. And while former engagements of a similar nature, had contributed to prepare him* for the part now devolving on him, they were no hindrance to continued and persevering efforts. During a long succession of years and of students, he was called, of course, to go through, repeatedly, the same course of subjects. But his was not a mind to be satisfied with past attainments. His written lectures were never stationary. They were continually keeping pace with the extension of his researches, and the accumulation of his stores; and this, be it remem-

* Just before the commencement of the Glasgow Academy, his friend, Mr. Hughes, was projecting, what others have since accomplished—a university, unfettered by sectarian restrictions. In 1810, he thus wrote to a friend:—"I will thank you to call on Mr. Ewing, with the assurance of my unalterable regard. It would be unfair to wish Scotland deprived of his labours, but I do earnestly long for the exercise of such talents in the south. Four such men, could we find and secure them, would realise my scheme, for a university in England worthy of the name, where sound literature, genuine liberty, and high example, would confer on the British youth advantages, not to be found in any existing establishment."—Dr. Leifchild's Memoir of the late Rev. Joseph Hughes, A.M., p. 233.

bered, during that very period of his life, in which his other literary labours, as well as his pulpit services, were the most abundant; while the calls upon his time, from the religious institutions of the day, were also greatly multiplied.

His "parental kindness" to his pupils has already been remarked. And, indeed, no other term could express that affectionate interest, which enters into every minute detail, at all affecting the comfort, the credit, or even the appearance of its objects. But the reader shall again have this testimony from one of themselves. I only regret that he withholds from me, permission to mention his name.

"Dear Madam,—

"I think you will not wonder at the reluctance, that has been felt and expressed by more than one of those, who enjoyed the benefit of sitting as students at the feet of your beloved father, to set about writing what they know of his excellences as a tutor. My own reminiscences of those days, are of the most pleasing kind. I delight to dwell upon the period of my abode in Glasgow, which, so far as my connexion with him as a tutor and pastor is concerned, was one of high privilege and of proportionate responsibility. But I feel it to be no easy task to convey, by description, to other minds, the impressions made upon my own, in regard to Mr. Ewing.

"It was not until I joined the academy, that I had any opportunity of personal intercourse with your father. My previous knowledge of his character, prepared me to respect and honour him; but from the day I was introduced to him, I felt that I could confide in my tutor as my friend. He won my heart immediately, by his bland smile, and his kindly and considerate

attention to my comfort, as a young man and a stranger. I felt myself in his presence, as a son with a father. His eye beamed with affection, and yet there was a dignity, and an air of sacredness about him, which repressed any approach to undue familiarity. The student, who knew, and was disposed to keep his proper place, never had occasion to complain of Mr. Ewing, as either haughty or distant; but he at once checked undue levity, by an increased seriousness of manner, the meaning of which it was impossible to misunderstand. He could make allowances for the disadvantages, under which some students had previously laboured, and could even bear, with patience, indications of slowness and inaptitude to learn. He was, therefore, never inclined to drive too hard. Even when he had occasion to notice imperfect preparation of tasks, or culpable inattention to any of the duties of the class, every one was made sensible, by his evident uneasiness, that the circumstance gave him great pain. There was a manifest struggle, between the desire to avoid hurting the feelings of the individual to blame, and the duty of marking the offence.

"In the class, his manner was ever dignified and grave. His own attention never seemed to wander, for a moment, from the business of the hour. He was ever perfectly awake to all that was going on. When listening to the exercise of a student, whether it was the translation of a portion of the original Scriptures, or a task in the Hebrew grammar, or the exposition of a chapter of the Bible, or the plan of a sermon, he was patient, forbearing, candid; and when he found it needful to point out mistakes, or to question the truth or appropriateness of any thing introduced into such exercises, he did it with so much kindness and grace, that the student, while he stood corrected, felt that he had received a favour, rather than a reproof. Mr. Ewing's criticisms upon such occasions, often conveyed the most valuable instruction; so that the error of one, so corrected, was rendered profitable to all. He entered, with so much heart, into

all the exercises of the class, that every student was made sensible, that the tutor himself delighted in these studies; and that if they could but catch his spirit, their tasks would never cease to be pleasant, nor would the pursuit of useful knowledge be relinquished, after the period of their academical course should have expired.

"On the days appropriated to hearing his lectures, on the history and criticism of the Scriptures, the students had only to listen, and take such notes as they deemed necessary. There was no examination upon the subject of the lectures, during the time I was a student; but the advantage derived from them was expected to appear, in the exercises appointed from time to time, and read in the presence of the tutors. One hour every week, was devoted to the examination of a passage in the New Testament. Upon these occasions, each student was expected to make some expository or practical remarks, on the portion appointed for the day. After all had delivered their sentiments, Mr. Ewing usually summed up the whole subject, expressing his concurrence with sentiments that had been advanced, or his dissent from them, with his reasons for it. Sometimes he would take up some particular point, that had been but slightly touched, or altogether passed over, or enlarge on some idea that had been brought forward. But, at times, a new and brilliant thought would flash upon him in the course of the exercise, and then we were sure to have a high treat, when it came to his turn to speak. Under the impulse of the views which had powerfully affected him, he would burst forth in a strain of fervid eloquence, kindling and shining in a manner that enraptured and delighted us all; and leaving us under the impression of our vast inferiority to our teacher, of our low and limited conceptions of the word of God, and of greater admiration of that word; for we had been made to see, in our tutor's vivid exhibitions of it, a grandeur and a glory in it, we had never perceived before. Some of these instantaneous and unpremeditated effusions, were superior

to any thing I ever heard Mr. E. deliver from the pulpit. I regret that I can discover, among my papers, no notes of any of these splendid passages, and I question whether I ever attempted to commit any of them to writing. The impression they produced on the minds of us who heard them, was, that we should never forget them, and that it was needless to make any other record of them, than that which memory should retain; but now, at the distance of five and twenty years, they have faded away, and are lost for ever.

"I should add a word or two, in reference to Mr. Ewing's solicitude for the improvement of the students, in matters not so immediately connected with their theological or classical studies. He took advantage of every opportunity that occurred, of introducing them to the notice of ministers from a distance, who occasionally visited Glasgow, especially those who came from England, as deputations from any of the great Christian societies of the age. Such ministers, or some part of them, were generally guests under your father's hospitable roof, or were, at least, occasionally entertained at his table. Whenever such strangers could be engaged to breakfast or dinner, the students were sure to be invited to meet them. These opportunities of Christian intercourse with excellent and distinguished men, were profitable to the students in no common degree. I have, to this day, the most delightful recollection of the visits of Dr. Ryland, and others of the Baptist society; Mr. Clayton, senior; and other ministers belonging to different communions of evangelical Christians. But deeper and more lasting impressions were produced, on my own mind, at least, by the conversation between these gentlemen and Mr. Ewing, at his own table, than by all the public services connected with their visits. These ministers, well knowing his character as a biblical critic and expositor, would sometimes propose some hard text, or perplexed question for discussion. On such subjects, Mr. Ewing always shone with unrivalled lustre. He was never taken by surprise.

He at once convinced every one who heard him, that he had studied the matter in hand, and had formed his own independent judgment upon it, and he exhibited his sentiments upon it with perfect ease. Sometimes his interpretations were novel, and might not command the unqualified assent of those who heard him; but his intimate acquaintance with Scripture—his habit of studying the originals—his felicitous illustrations—and the harmony of all his views, whatever his interpretation of a particular passage might be, with the purest principles and the holiest practice, made every thing he said, upon those occasions, highly instructive.

"I might easily multiply words, in praise of what all were ready to acknowledge. Mr. E.'s suavity of manner—his catholic spirit—his love to Christians of every name—his delight in fellowship with them—the pleasure he took in promoting the welfare of those younger brethren, trained up under his own eye, whose characters had won his approbation and confidence—and the steadfastness of his friendship, through all the trials and changes of their lot, after they had left the academy—but I feel that I cannot, by any details I can give, embody my own conceptions of Mr. E.'s character. It is said that the best part of beauty, is that which no picture can express—and, I am sure, the most charming part of the character of some men, is that to which no description can do justice. I think not a few of those, who, like myself, stood to Mr. Ewing in the relation of pupils, will be ready to corroborate my testimony; and I doubt not, some of them could have given a sketch far more worthy of him, than that which is here presented by,

"Dear Madam,

"Yours, &c."

One very great advantage, enjoyed by the students at this seminary, was the relation in which they stood

to their tutors, as being also their pastors.* A stated attendance on such a ministry, is, of course, equally important to every Christian. But I refer, more particularly, to their habitual presence in the private, or more social meetings of the churches. Taking part, as they did, in the devotional exercises, they gained a larger interest in the affections and prayers of the other members; while the experience thus acquired, in the various details of ecclesiastical order and discipline, was of peculiar importance, to those who had the prospect of being pastors themselves.

They were also furnished, as far as their circumstances would permit, with abundance of practice in other departments of usefulness. In visiting the sick, and in conducting Sabbath schools, there were some of them in particular, whose labours have secured for them a lasting memorial in Glasgow. Their preaching talents, also, were fully exercised, both in the city itself, and as far around it as they could go, without interruption to their studies. Besides, however, occasionally preaching for their tutors, there was another kind of assistance, which my father derived from them in the pulpit, as already referred to, in the case of his earlier pupils. On those Sabbaths, on which he preached three times, he generally had one of them to read the Scriptures, and to take, in the

* The reader will perceive, that the above has allusion to the time when such was exclusively the fact, and when only two Congregational churches existed in Glasgow. The *spirit* of the remark remains unaffected, by the happily altered state of the case.

evening, the whole introductory portion of the service. This will appear to have been no small relief to himself, when it is mentioned, that the reading of the morning and afternoon, included two chapters for each; and it was felt by the students as a great advantage to them, from habituating them as it did, in an easy manner, to the modulation of the voice, and the maintenance of self-possession, in a large assembly. It gave him also, of course, opportunities of counsel and suggestion, which he did not fail to improve.

Their vacations were made subservient, at once to the great work of evangelization, and to their own training for future engagements in that work. In the case of the senior students, they were frequently stationed in one or other of the churches, for the purpose of enabling the pastors to itinerate more extensively, than they could otherwise have done. Those who were younger, or not so far advanced in their studies, were generally engaged in itinerant preaching, either by themselves, or in connexion with some more experienced labourer. It should be mentioned, also, that every encouragement was given to candidates for the benefits of the institution, who were natives of those districts in which the Gaelic language prevails; because it was known that, in such districts, the want of preachers was more particularly felt.

Having said thus much of an institution, regarded by my father as essential, if not to the existence, at

least to the prosperity of the churches, I am now called to mention another transaction, constituting undoubtedly the most important era that has, as yet, occurred in their history;—I allude to the formation of the Congregational Union.

A growing conviction that such a union was desirable, had been simultaneous with the desire for a theological seminary. From the incidental and unexpected manner in which the churches originated, one natural result had been the absence of any systematic co-operation. Though regarding each other with the interest of sister churches, they had yet lacked some visible bond of union—some regular plan of correspondence and communication. Such a rallying point became more than ever necessary, after the dividing influences which they had experienced. They were in the situation of a flock, that has been dispersed in a tempest, the losses of which can only be ascertained, by bringing together the scattered remnants, within one common fold.

But it was not merely for the pleasures of mutual sympathy and fellowship, that the union referred to, had become imperative. Allusion has been made, in connexion with the academy, to pecuniary difficulties which had come upon the churches. The extent of these difficulties may be judged, by a letter of my father's, in which he remarked, "It would require a long letter indeed, to describe the distresses of almost all the smaller churches. Their pastors are either compelled to betake themselves to business, or the

people are deprived of all the ordinary means of grace." These distresses had pressed heavily on his mind; and he was proportionally rejoiced to find among his brethren, a disposition to concert some measures for their relief. He contributed largely by his influence, his counsels, and his prayers, to the maturing of a plan, by which, while the weak might receive assistance from the strong, the weakest should be secured in the inviolable possession of congregational independence. This was happily accomplished, in November, 1812, in the formation at Edinburgh, of the Congregational Union—its avowed object being—

"The relief of Congregational churches* in Scotland, united in the faith and hope of the Gospel; who, from their poverty, the fewness of their numbers, or from debt upon their places of worship, are unable to provide for the ministration of the word of God, in that way which would tend most to their own edification, and the eternal happiness of those around them."

These last words are worthy of especial notice. They are in accordance with what has been stated, of the original formation of those churches. And while experience had confirmed them, in the importance of congregational fellowship, the institution now formed

* By a reference to page 198, it may be seen, that, in one particular, the practice of these churches was not entirely uniform. In general, however, they were such as, rejecting the innovations to which allusion has been made, adhered to Congregational order, worship, and discipline, as these had been practised by them from the beginning. See page 200.

was, essentially, a Home Missionary Society. The existence of that fellowship, and the support of honoured brethren, while considered as worthy of the most strenuous exertions, were yet felt to be only as scriptural means to an end—that end being, the evangelization of Scotland. And as it was not intended to foster slothfulness in pastors,* so neither was it calculated to encourage a spirit of dependence in their people. Every church (to derive any benefit from the Union,) was expected to make an annual contribution to its funds, "the common stock of the whole, from which those who need may receive again, according to its fulness and their necessities."

* For several years after the formation of the Union, there was an able and much-loved pastor, who (except when snow lay thick upon the ground,) assembled his flock on the mountain-side. And while a few words might suffice, to mention districts travelled, or time spent, in the itinerant labours of some, who were beneficiaries of this institution; it would require a much larger space, to tell the privations of lodging under roofs open to every blast; the necessity of partaking the coarsest and most unaccustomed fare; or, (in the total absence of any thing resembling an inn,) the impossibility of obtaining even this, either for love or money. This last dilemma was, indeed, only experienced on a first or second visit of this kind; for after the object was fully understood, it came to be matter of rivalship, who should share with the preacher, such accommodations as he possessed. But even when at home, there were honoured servants of Christ, (so it runs among "fireside recollections" already referred to,) who brought up a young family, amidst the inconveniences of an earthen floor, affected by every change of weather; or saw, (at least, for once in their experience,) their last morsel of food consumed, before they were able to satisfy the anxious inquiries of their children, whence the next supply was to come.

Notwithstanding all that has been said, as to unfavourable circumstances, Congregational principles had been extending. The number of churches, originally combined in the Congregational Union, was not less than fifty-five.

Not the least important arrangement of this new organisation, was the appointment of a meeting to be annually held, of as many pastors, and other delegates from each of the churches, as should be able to come together. The first meeting of this kind took place at Edinburgh, in May, 1813, my father being in the chair. He opened the meeting by fervent prayer to God, and thanksgiving for his goodness, in bringing together so many beloved brethren. The report was read by Mr. Watson, the honoured pastor, who still lives to fill the office of secretary. The chairman, at the close, after delivering a forcible testimony on behalf of the institution, suggested the propriety of circulating minutes of the proceedings; to convey, if possible, to those at a distance, "an idea of the unanimity, and joy, and gratitude, which pervaded the breasts of all present." There are some, who have not yet forgotten, either how the emotions which he thus described, were expressed in his own countenance, or how visibly they were reflected from every countenance in the assembly. And such continued, in an increasing degree, to be the characteristic features of subsequent anniversaries. They may be conceived by those, who have known the remarkable difference, between hearing arguments in favour of

Christian missions, or reading details of missionary labour; and listening to similar statements and appeals, conveyed by the voice, and warm from the heart of those, who have seen and taken part in what they describe. If no other benefit had accrued to the churches, than the realization of their fellowship, promoted on those occasions; the spirit of sympathy and prayer excited, and diffused through multitudes of hearts and households, for self-denying brethren, and for perishing souls—the formation of the Union would not have been in vain.

I am not aware of my father's having been once absent, during nearly thirty subsequent years, from the annual festival of the "Union Meetings." It became the custom to have one meeting devoted to the academy, besides sermons on behalf of both institutions. At his request, these services were alternately in Edinburgh and in Glasgow, at which last place it was, that his enjoyment of them seemed to reach its highest pitch. I speak not so much of the public assemblies. There his prayers and addresses carried all hearts along with them; for it was impossible to resist the impulse of what came, so directly, from his own. To those who have known the effect produced by them, any attempt at description would appear altogether impertinent or useless; and to those who have not known it—who never listened to his melting tones, or witnessed the fervours of his sacred exultation, it would be impossible to convey anything like an accurate conception of them.

But there were pleasures in private, as well as in public. As long as domestic circumstances permitted, he received the pastors and other visitors from a distance, (generally on two successive days,) at his own table. The scene presented, was not one of luxury, or of ostentatious display. Most commonly, indeed, the arrangements were such, as to combine abundance of provision, with as little as possible of that immediate preparation, which would have prevented any of the household from a share of the enjoyment. Sometimes, two rooms were occupied by the guests; but more frequently, by dint of ingenious contrivance, they enjoyed the gratification of being all together. And then to see the greetings of old friends, and former fellow-students; the liberty afforded them for confidential conversation, while each was made to feel that he had a respectful welcome; the animated looks and active superintendence of her, "whose kind designs to serve and please," afforded her, by their success, a rich reward; my father's countenance, as he admired that success, and, with unmingled satisfaction, surveyed the whole; these altogether formed a picture, unequalled at the time, and indelibly engraven on memory still; although, of the spot with which the recollection is associated, it can now only be said, "Behold, your house is left unto you desolate."

It was not, however, only at home, or on particular occasions, that my father delighted to show his consistency as a Congregationalist, or his regard for fellow-labourers. Amidst a numerous circle of rela-

tive connexions, it was not infrequently his lot to visit, and to sojourn with persons, who, by their station in society, as well as their habits and tastes, were widely removed from those, ordinarily composing the Congregational churches of a rural district. But he was never, by such circumstances, prevented from acknowledging the humblest of his brethren, into whose neighbourhood he might be brought. Such were sure of a call from him, and an offer to preach, if there were opportunity. Or, if a Sabbath occurred, and no such opportunity was at hand, the expense of a post-chaise, or any distance that could be travelled, before and after public worship, would be no obstacle to his seeking fellowship with brethren, at the Lord's table; and sharing, if he desired it, the labours of their pastor. In some cases, indeed, he received, and was delighted to comply with, an invitation to address the household, and the dependents of his host.* But to be *silent* on the Sabbath, he accounted no relaxation. I well remember its being said to him, when from home on a Saturday, with good-natured kindness, and in Scottish phrase, "You might surely take the play to-morrow." "No," he replied; "I have no wish for that; I find in my work my greatest pleasure."

While on this subject, I may mention the following reminiscence of a laborious pastor, which though, to those acquainted with my father's habits, it may appear

* See Appendix S.

nothing remarkable; may yet make, on the mind of comparative strangers, an impression as deep as on that of the individual who relates it:—

"One anecdote I shall relate, as showing the uniform decision and consistency of your father's character. Being, on one occasion, in Glasgow, and wishing to see him, when I knew that he had visitors who cherished a strong prejudice against dissenters, I called on him so early as eight o'clock in the morning, that I might find him in his study, and alone. After saying what I intended, I was turning to leave, when he said, 'Oh, don't go —stay to breakfast.' 'No,' said I, 'my calling so early was from a determination not to trouble you, while you are engaged with your friends.' 'It is my fixed resolution,' said your father, 'that no friends or visitors of the kind, shall separate between me and my friends in Christ, or hinder me in the duty of receiving stranger brethren from their own home; and, moreover, I wish *them* to see this. So say no more about it, but stay breakfast.' And, on remaining, I saw how he honoured God, by commencing with family worship; and how, in having to do with a diversity of views and temper in his guests, he had wisdom to manage so as to make them all happy. This was in perfect keeping with the uniform consistency of his conduct, in appearing the same man of God in the parlour, as in the pulpit; and showing the same unbending decision, before the men of the world, as in the presence of his Christian friends. It was in this way, that his life exerted such a power of moral influence, on all with whom he had to do. His life, as well as his teaching, told on the hearts of men."

The formation of the two important institutions which have been named, is within the recollection of most readers, who are likely to take an interest in the

subject. These institutions also have given, to the movements of the denomination with which they are connected, a degree of publicity, as well as unity and connexion, that renders it comparatively easy for any inquirer to become acquainted with them. It therefore appears unnecessary to connect any farther notice of these, with the subject of this Memoir; except in so far, as it may be inseparable from his personal history. Indeed, from the period above alluded to, the Congregational Union of Scotland has so increased in magnitude and importance, that to attempt any thing more in connexion with it, would be alike unsuitable to the province of the writer, and to the brevity which must be studied in the remaining portion of the volume.

The following letters, it is thought, may appropriately close this chapter. They are all connected, in one way or other, with the position which my father occupied in the Congregational body; and each of them will be found, distinctly, illustrative of the manner in which he occupied that position.

The first is addressed to a minister, who was under the necessity of soliciting aid for the erection of a new chapel. It will not, I imagine, be supposed by any one, that my father sanctioned the custom, (with all its attendant evils) of devolving upon ministers, almost exclusively, the task of obtaining money for such a purpose. It is only intended to show, how judiciously he encouraged a timid brother, and how freely he wel-

comed an application which he approved. After urging the necessity of an early visit to Glasgow, the letter thus proceeds: —

"Besides preaching on a Sabbath, cast yourself in the way on the Friday evening, once or twice; and do not sit down in a back seat after the service is begun, but come in good time to the vestry, go along with the minister, and sit beside him, and take, without any difficulty, the prayer, or the discourse, or both, as he may happen to ask you. Get also a friend to inform you when public meetings, for religious and benevolent purposes, are to be held in the Trades' Hall, or elsewhere. Go to every one of them, and take a place upon the platform. Thus, at any rate, you will be seen; and if a motion be proposed to you, though it should be at a moment's warning, take it with pleasure, cheerfully to advocate the cause. I propose all this, not to increase your burden, but to make it easier. It is a legitimate way of getting introduced to the notice of those, who may be both able and willing to help you. You will also find it much more agreeable, to be received with a 'How do you do, Mr. ——? I never spoke with you, but I have often heard you;' than with a silent look, signifying 'Who are you, Sir?' And you have to break silence, by telling that you come from a town called ——, &c., a long story, which you are sick of repeating, and they have neither time nor patience to hear, and so may very possibly, with or without civility, decline to hear to the end.

"I believe you are quite sincere, in the regard you express for me, and therefore feel much obliged to you for it. But if I did not know you, I should often be tempted to suspect, that you wished to have as little to do with me as possible; and your reluctance to preach in my presence is not only imaginary—that is, without cause—but should give place to the very opposite feeling, for you cannot have a more friendly hearer; and I never did hear you, but with great pleasure.

"I can too well understand your feelings, which I know, from experience, are apt to grow on us. But God is now calling you to an undertaking which, I hope, he intends should operate as a cure. Real difficulties are the best cure of imaginary ones, because God helps us in the real ones, and so makes us ashamed of the other. Let me entreat you then, to lay aside, for *one year at least,* all reluctance to appear in public, or to solicit the aid your case requires. Do not brood over distresses. Tell no man, and give no man any reason to think, that you are obliged to do what you are very 'unfond' of. It is a warfare; but God sendeth no man a warfare on his own charges: and then, how desirable to diminish the burdens of a good cause! Fight boldly at this crisis, and you may live to enjoy the fruits of your labour. To lose heart in the conflict, is to insure failure, and perhaps to entail difficulties on your declining years. We are not in the hands of a hard Master; let us take every thing with a smile of cheerful resignation, and lively hope.

"I do hope you will not misunderstand the design of this letter;—it is the dictate of cordial affection—of sincere and tender sympathy. You have my best wishes. I trust I shall ever be ready to help you as I can; and your prayers I shall esteem as an ample return, and a great obligation. Give my love to the brethren at ——, as you may have opportunity. I trust they will be encouraged in their efforts.

"I remain, my dear Sir,

"Very truly yours,

"GREVILLE EWING."

The next letter will explain the occasion on which it was written; and it exemplifies a spirit of prudent caution, as well as a strictness of regard to New Testament rules, which, if always exercised, might prevent much injury to the cause of Christ.

"Sir,

"I last week received a letter from you, dated the 10th inst., in which you request me to lay before the church, under my charge, a letter enclosed, which is addressed, 'To the Pastor and Church of Christ, in Nile Street, Glasgow,' and subscribed by you.

"On a request of this nature I hold myself perfectly at *liberty to deliberate*, because a pastor is not bound to lay before the church any letters, except such as are contained in the holy Scriptures.

"After deliberating, therefore, on your request, I feel it my duty to decline complying with it, for the following reasons:— First. The letter is written in the plural number, and is said to be signed by you, 'in name and by appointment,' but in *whose* name and by *whose* appointment, it is not said. As far, therefore, as others are concerned in this letter, it is anonymous. I could give the church no information from it, by *how many*, or by *whom* you had been employed to write your letter.

"Secondly. I have, for many years, esteemed it my honour and happiness to be connected in fellowship with Mr. ——, and the church under his pastoral charge, and I have not heard of their having departed from any principle or precept of the Gospel. Before I could feel warranted to give any countenance to separation from a sister church, it would be necessary to have conviction of these two painful charges, viz., that the sister church had been guilty of error or sin; and that all scriptural means had been used, to recover them from their error or sin, but in vain.

"Thirdly. My ever having the pleasure of knowing you, arose from your being a member of the church in ——. The ground of my confidence in you, was the testimony of that church in your favour. I therefore feel embarrassed, when I find you writing a letter, to desire that 'no representation' from that church 'may be listened to,' without hearing something which,

it seems, somebody, and you in particular, have to say against it. I confess I have always given credit to the testimony of sister churches; and I conceive that it will be duty to do so, in every instance, and among the rest, the instance of the church at ——, unless it shall be proved (as I hope it never will, for the sake of the Christian name,) that that church is guilty of giving testimony to falsehood.

"Fourthly. Although you disavow any intention to bring any accusation, against the pastor and church in ——, yet something of that kind is so evidently implied, that I do not think I could lay it before the church, without its being understood that I had received such an accusation.

"Fifthly. It is duty not to receive an accusation against an elder, except before two or three witnesses; nor, indeed, to tell any thing to a church, unless every word has been established.

"Sixthly. The request, to be considered as a sister church, must be judged of, at least in the first instance, by the account which that sister church gives of the separation. An account of any thing of this nature given by a sister church, I conceive other churches are bound to believe, until error or falsehood be proved against it.

"These reasons, in which I have endeavoured to point out to myself, as well as to you, the obligations of Christian duty, will not, I hope, be deemed to argue any disposition on my part, to deny the exercise of Christian liberty.

"Praying that those who are approved may be made manifest,

"I remain, Sir,

"Your sincere well-wisher,

"GREVILLE EWING."

The third and last letter has reference to a case of persecution and opposition; not against evangelical truth or personal piety, but against what my father

believed to be plainly taught in the New Testament, namely,—that believers in Christ should be separate from the fellowship of the world, not merely in spirit and in general practice, but especially in the observance of Christian ordinances. The letter breathes, not only the tenderness of sympathy, but also the deeply serious spirit in which the writer regarded the subject.

"My Dear Sir,—

"Many thanks for both your friendly letters. I feel very much interested in the case, of which you gave me an account in your last. The Lord seems to love a large portion of that family. I pray it may finally appear, that he has gracious thoughts towards them all. I trust also that, more than ever, the Lord is opening to you, at ——, a great, and an effectual door. Of course, you must expect, that there will be many adversaries; but add to your faith, fortitude. Follow the Captain of salvation, and conflict will be victory. If you please, give my best love to the ladies, with whose trials we are called to sympathise; and say, that while I pray for support, consolation, and deliverance, I must remind them, that it is through much tribulation we must enter into the kingdom. My desire for them is, that they may ever be ready to give inquirers a reason of the hope that is in them, with meekness and fear; that they may not strive, but be gentle, in meekness instructing those that oppose themselves. But oh! may they not turn, or look back. May they yield to the convictions which God hath given them, and for which he will call them to give an account. The battle cannot terminate now, without wounds, perhaps on both sides. May they press on! May their scars be honourable! The danger is infinitely increased, when the soldier turns his back. Let them think of what is at stake. On one side or

other, an advantage must be obtained; shall it be on the side of our blessed Saviour, or on that of the adversary?

"What shall I say of the advice given to the eldest, backed (like Satan's temptations of our Lord) with perverted Scripture? Surely she must see, that the words are utterly misapplied. I pray that her adviser may see his sin, and repent of it; and perhaps she may derive from it a lesson, to cease from man. Perhaps we are sometimes, in this way, punished for seeking advice from men, when God hath already shown us our duty. Good people are, too often, apologies for one another. She will get many such counsels, from pious persons and eminent; but not a word of the sort from any part of the Bible. If the portion quoted to her,* had even the meaning, which it seems wished she should affix to it, I would still entreat her to ask herself, whether she has, in this matter, really 'made haste;' or whether, considering all things, she may not have, on the contrary, made 'much *delay*.' Had the step been as easy, as it has proved difficult, would it have been declined? yet the *duty* may be the same in either case. I cannot think that the precepts of Christ are so obscure, as to require, or to justify an indefinite portion of our short and uncertain life, spent in hesitation.

"Were she to read these lines, and to be angry, I would plead the love that I have felt for her and her sister, ever since I had the pleasure of seeing them at ——, as the apology for that earnestness, which may seem severity.

"I ever am, yours most truly and affectionately,

"GREVILLE EWING."

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* Isa. xxviii. 16, last clause.

CHAPTER XII.

SECOND EDITION OF GREEK GRAMMAR AND LEXICON—FORMATION OF GLASGOW AUXILIARY BIBLE SOCIETY—ADDRESS AT A GRAVE—DEATH OF RELATIVES—SERIOUS ACCIDENT—HYMN BOOK—SERMON FOR THEOLOGICAL ACADEMY—GLASGOW AUXILIARY MISSIONARY SOCIETY—ITINERANCY IN THE NORTH—SERMON ON THE DEATH OF THE PRINCESS CHARLOTTE—TOUR IN PERTHSHIRE—TOUR IN GALLOWAY AND DUMFRIES-SHIRE—DEATH OF DR. BALFOUR—TOUR IN THE NORTH.

1812——1819.

THE last chapter was occupied, with matters of public and general interest. A few circumstances, more private and local in their character, must now come under review.

Returning to the beginning of 1812, it was marked by the completion of a new edition of the Greek Grammar and Lexicon, already mentioned. My father had been led, in the first instance, to the composition of such a work, by his deep conviction of the importance (especially to preachers of the Gospel,) of studying the Scriptures in the languages, in which they were originally written. This was an object, which, as it appeared to him, had been "obstructed by many unnecessary difficulties;" particularly by the circumstance, that nearly all the elementary books for the acquisition of those languages, were written

in Latin. He had, therefore, adopted the plan, of "referring immediately from the Greek to the English, without the intervention of any other language." By the publication of his work, in its first edition, he had not only furnished, to the earlier preachers of his own denomination in Scotland, an important facility for the prosecution of studies, commenced under his direction; but several teachers also had used it; and "some studious persons were known, by its assistance alone, to have made themselves acquainted with the Greek New Testament."

Encouraged by this success, he felt anxious to prepare a second edition, which, having the advantage of more time bestowed on it, should be still more worthy of general circulation. He therefore

"Adapted it to the reading of the Greek Scriptures, in the Septuagint translation of the Old Testament, as well as the original of the New Testament. In the Grammar, former defects were supplied, and three new sections were added. The whole of the Lexicon was composed anew. An immense number of words, which occur only in the Old Testament and Apocrypha, were added. The words of the Apocrypha were admitted, because the apocryphal writers were contemporary with the Septuagint translators, and wrote in a similar style. Important words were illustrated at considerable length; the illustrations being frequently supported by quotations from Scripture, from the Greek fathers, and from the classics."*

The reader may form, from this description, some idea of the labour incurred by the author, in the

* See Preface to the second edition.

execution of this work; as well as the cheerfulness shed over New Year's-day, 1812, by the congratulations of his family on its being completed.

Another occasion of domestic enjoyment soon afterwards occurred, in connexion with measures for forming in Glasgow, an auxiliary to the British and Foreign Bible Society. Some individual clergymen, favourable to that institution, had prevailed on their brethren in the Synod of Glasgow and Ayr, to promise annual collections for its funds, in all the churches within its bounds. On this account, they were not disposed to countenance the organisation of an auxiliary. A number of Christians, however, of various denominations, feeling assured that it would be the means of effecting a much greater amount and variety of good, than merely increasing the funds of the parent Society, requested Dr. Wardlaw and my father, to use means for the accomplishment of their wishes. They drew up accordingly, and printed, a proposal on the subject; and the domestic scene to which reference has been made, was the gathering around my father's table, of a number of those Christian friends, for the purpose of directing and circulating this document—so many busy hands and cheerful faces, of most of whom it must now be said, "the place that knew them, knoweth them no more;" but that blessed book which they met to disseminate, is "the word of the Lord, which endureth for ever."

In the month of February, my father gave his sanction to a practice, which, though too common

in England to be thought worthy of remark, is yet known to be very unusual in Scotland. I refer to that of turning the burial of the dead, into an opportunity of commending the Gospel to the living, by an address at the side of an open grave. The occasion was deeply affecting to his own feelings, being the funeral of one who had been a student with him, in 1801—2; and who, as a Christian minister, was growing in the esteem of all who knew him—Mr. James Hill, pastor of the Congregational church at Haddington. His death took place at Edinburgh, where also he was buried, and where my father happened, at the time, to be.

In July, he was recalled to Edinburgh, by the fatal illness of his mother. She had attained a good old age; and though, from excessive deafness in her latter years, denied the pleasure of hearing him, even when preaching occasionally in his native city, she had had much satisfaction, in his extending acceptance and usefulness. His kind attentions to her in age and widowhood, had amply fulfilled the promise, afforded by his dutiful conduct in his youth. And now he considered it as no small privilege, while he cheered her last hours by his presence, his conversation, and prayers, to witness also the calmness and unshaken confidence, with which she departed to be with Christ. His two sisters, with their families, being connected with the church in Bernard's Rooms, he preached in that place, on the following Sabbath, from 1 Thess. iv. 13—18.

Returning to Ardgowan (where he had been previously staying) but one more Sabbath intervened, before he was again called to stand by a dying bed. On August 2nd, after a very short illness, Sir John Shaw Stewart closed his eyes in death. This was an event which deeply affected my father; not only from sympathy with the more immediate sufferers; but from his own feelings of regard and attachment to one who, besides an elegant taste, and considerable literary attainments, was possessed of an affectionate and amiable disposition.

In the end of October, he was himself, unexpectedly, laid on a bed of pain. While riding with a friend, he was thrown from his horse; and received a violent contusion, on the very same part that had been injured, by the accident described, in 1798. He was able to ride home, and hastened to do so, lest anxiety should be occasioned, by the tidings of what had happened. But that exertion being over, it was found necessary, immediately, to have surgical aid; and for nearly a fortnight, he was entirely laid aside. On the next four Sabbaths, he preached as usual. But during four months afterwards, he was obliged to have frequent assistance; and continued, till the end of the following summer, to suffer considerable debility.

This gave occasion to an expression of Christian sympathy, which powerfully affected his mind; Mr. James Clark was, at that time, ministering to the Congregational church in Huntly; and on hearing

the state of my father's health, they dismissed him, for the purpose of visiting Glasgow, and aiding him in his labours. This Mr. Clark continued to do, for a period of five weeks ; endearing himself to the family, and doubtless to the church also, by all that was kind and amiable in disposition, or consistent in the character of a Christian minister. His services in Glasgow were nearly the last of his public life, as he was, very shortly afterward, seized with a lingering illness, of which he died.

It was during the following year, that my father, in conjunction with the Rev. George Payne, then pastor of the church in Bernard's Rooms, Edinburgh, prepared and published a "New Collection of Hymns for Public and Family Worship," now well known among the northern churches. It was first used at Nile Street, on November 20th, 1814 ; and whatever defects might have necessarily arisen, from the inconvenience of having two compilers, so distant from each other, the book became, by long use and interesting association, a great favourite with my father himself, and with some of those whom he most dearly loved. Not a few who are now singing nobler strains, derived from it the solace of many a tedious hour; and as, one by one, they were translated to their rest, he loved to treasure up, and to refer to, the songs that had cheered them in the house of their pilgrimage.*

* Among the hymns thus variously endeared to him, were the following in particular : the 237th, 249th, 287th, and 362nd.

In 1815, being the closing term of attendance at the academy, by the class of students first admitted to it, he preached before the managers and friends of the institution, a sermon which was published, under the title of "The Encouragement due from Christians to Preachers of the Gospel." The text was, III John 8. One passage from the conclusion, will be recognised by all who knew the preacher, as giving a just representation of his own character and influence.

"I must not conclude, without submitting a few thoughts to my dear fellow-preachers. If any thing make a man thoroughly known, it is his domestic behaviour. Wherever we are received, then, with Christian hospitality, our principles, and even our common sense, are subjected to the severest trial; and this trial is repeated and varied, as often as our labours call us from home, to different places. At the same time, we enjoy, in all these instances, peculiarly advantageous opportunities of usefulness. If the people whom we visit, get thoroughly acquainted with us, we also get thoroughly acquainted with them. We see where there is true Christianity, and where there is none. We have access to the conscience, on many occasions, favourable for doing good to individuals, whether in the way of making serious impressions, or of deepening such as have been made. We may gain the ear, and the affections of children. We may cheer the aged. We may pour consolation, into the hearts of the afflicted and the desponding. We may give salutary advice to the industrious, amidst the difficulties and temptations of worldly business. We may attend the sick and dying. We may enforce the conscientious discharge of every relative duty. Such is the influence which a preacher may acquire, from this kind of intercourse, that we often see a wonderful similarity between him and his Christian friends; and that not only while he lives,

but also after he is dead. They have, insensibly, adopted his sentiments on a great variety of subjects. They retain his very language and manner. They resemble him in prayer, in conversation, in excellences, and perhaps in defects.

"Let these things impress us, with a sense of the importance of suitable private deportment. Let us strive to be always useful. Let us give our entertainers as little trouble as possible. Let us be easily pleased with the attentions paid us, and duly grateful for them. When treated as one of a family, it becomes us to feel as such. Let us beware of flattery, of cringing servility, or so much as a tacit compliance with any thing that is wrong. The labourer is worthy of his hire. We deserve what we receive; and if this is not practically acknowledged by our host, we should decline continuing to accept of his civilities. At any rate, it would be the worst possible return for favours, to be unfaithful to the souls of those who conferred them. In all cases, let us show that grace has the command of our temper. Let us most earnestly cultivate a talent for useful conversation. Let us be affable, and cheerful, without levity. Let us be serious without affectation. Let us manifest a prudence, that is perfectly congenial with simplicity and godly sincerity. Let us never be tale-bearers, or busy-bodies in other men's matters. Let us give no temptation, by our company, to idleness. Let not our visiting interrupt our studies. In fine, let us be 'an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.'—1 Tim. iv. 12. What incalculable weight is compressed into the Apostle's twofold exhortation! 'Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee.'—1 Tim. iv. 16."

The following was the opinion expressed of this sermon, by Dr. Charles Stuart.

"I thank those who *made* you publish it. I can only express my surprise, that the publication should not have been perfectly spontaneous. Surely you know it is new ground, not, indeed, in the Scriptures, but never presented, that I know of, in any publication whatever, to Christians. And I assure you, if I had never seen your face, nor entertained for you the truest esteem, I should not have been slack to say, that I know not whether I relish most the matter, or the composition. It is truth and soberness, in solemn, and well-adapted, and acceptable words, much calculated to impress the minds of Christ's disciples."

One of the most important engagements of this year, was that of co-operating with Dr. Wardlaw and others, in the formation of an auxiliary to the London Missionary Society. My father was the writer of an address on the subject, which was very generally circulated. The Society had recently sent down, as a deputation to Scotland, the Rev. Messrs. Slatterie and Campbell, and Joseph Fletcher, D.D. It has been already remarked, with what pleasure my father always received such visitors—a pleasure often repeated during following, as well as previous years. To mention every institution in which he took an interest, would be, in fact, to enumerate all the societies formed in our country, on such a basis as admitted of his conscientious co-operation; whether for domestic or foreign missions, whether intended for the benefit of the Gaelic population, for that of Ireland, or of the Colonies. It is, perhaps, scarcely necessary to add, that local charities, for the relief of temporal distress, had his cordial approbation and

support. The subject of adequate and regular provision for the poor, was one (as will be seen) which engaged his serious attention; and he made it practically evident, that the advocacy of measures for such a purpose, is compatible with the exercise of private benevolence.

This year also, he accomplished an extensive itinerancy, one object of which was, to recommend and collect for the academy. Beginning at Edinburgh, on May the 4th, he preached also at Perth (four times,) Dunkeld, Blairgowrie, Kirriemuir, Forfar, Letham, Dundee (twice,) Lochee, Arbroath, Montrose, Aberdeen (five times,) Crichie, Huntly (thrice,)* Banff, Keith, Elgin (twice,) Knockando, Forres, Nairn, Campbeltown, Avoch; and ended by preaching twice at Inverness on the 4th of June. By adopting this route, he had an opportunity of visiting some of the more northern churches; and thus seeing, for the first time, in their own sphere of labour, some of those devoted pastors and itinerants, whom he had long esteemed and honoured.

In 1817, the death of the Princess Charlotte and her infant son, an event which plunged the whole nation in sorrow, called forth, in the form of funeral sermons, a vast multitude of publications. Among the number, was a discourse by my father, on Isaiah xxxvii. 3. It was spoken of, in one review, as "far more interesting, than any other that has come to our knowledge." The

* One of these discourses was an exposition of John xvii. which is still remembered and talked of at Huntly.

reading of it, however, must entirely fail to convey an idea, of the deep emotion with which, from circumstances in his own experience, the preacher delivered it, or the corresponding sympathy of those who heard him.

In the same year, a very interesting revival of religion took place in Braedalbane, extending also into some of the adjoining districts. The commencement of this work was chiefly (under God) attributed to the preaching of a minister belonging to the Church of Scotland, the Rev. John Mc Donald, of Urquhart.* Mr. Kennedy, also, then pastor of the Congrega-

* "The origin of this work may, however, be traced to a period somewhat more remote than the preaching of this gentleman. There was, as usual, a dawn before the morning—a few drops, before the shower of blessing. There was a Mr. Farquharson, who began to preach here in the year 1800. He was supported by the Society for Propagating the Gospel at Home; and after having laboured some time in Braedalbane, he went to America, where he died. His labours were blessed to a few, most of whom are still alive, and who have been helpful to the more recent converts, by the instruction which they have been enabled to communicate.

"I cannot allow myself to forget Mr. Kennedy, who, if he had no part in the work at its commencement, has been eminently useful in helping it forward. He possesses more of the spirit of a missionary, than almost any other man I ever knew. His labours in Glenlyon are abundant, and they have been wonderfully successful. It is not easy to conceive the privations he must have suffered, while labouring among the poor people. At one time, he staid among them three weeks, preaching once, or oftener, every day; and such was their eagerness to hear him, that he could scarcely get leave to return to his family and charge. Glenlyon is twenty-eight miles in length. The plain at the bottom is very narrow, and some of the highest mountains in the kingdom rise on both sides of it.

tional church at Aberfeldy, was exceedingly active, and blessed with great success in declaring the truth, more especially among the inhabitants of Glenlyon. In consequence, partly, of the interest excited by the accounts of these things, Mr. Mc Gavin, in company with some of his friends, undertook in the autumn, an extensive missionary tour. From what he saw, and what he related on his return home, my father also, was induced to visit the scenes of the principal awakening. This he did in the month of December, with Mr. Mc Gavin as a companion.

From his descriptions, the reader may infer that the season was certainly not the most favourable for such an expedition. But it was a matter of some difficulty for him, again to leave home for a fortnight; and my father made no hesitation, in attempting such labours, as were common to many of his highland brethren. The winter is found, also, to be the season, in which the people are most at leisure. On December 11th he preached at Perth; and having, on the following Sabbath, exchanged pulpits with Mr. Orme, on Monday the 15th, he and Mr. Mc Gavin commenced (properly speaking) their itinerant movements, by preaching at Aberfeldy. The next day they did the same at Fortingal, and from thence, on the 17th, they made an excursion to

Several villages are so embosomed on the north side of the hills, that the sun does not shine on them for three months in the year." —*Memoir of Mr. Mc Gavin*, vol. i. pp. 284, 5.

Invervar, respecting which Mr. Mc Gavin wrote as follows :—

"We went about a mile above Invergary, where a congregation was assembled in a wood, and we both addressed them; after which Mr. Kennedy, as usual, gave the substance in Gaelic. The service was rather more than two hours and a half. The lofty peaks of the mountains were covered with snow, but it was green all around us, and I felt no more inconvenience from the cold, than if I had been at my own fireside. My text, as on the former occasion, was suggested by the scene: it was, 'Thy righteousness is like the great mountains.' Mr. Ewing's, John xvi. 7—11."

Mr. Mc Gavin's description of the scene, on that "former occasion," will give to the reader a more full idea of the one now mentioned.

"After the discourse in English, Mr. K. gave the substance of it in Gaelic, chiefly for the sake of the old people, who understood little English; for those of middle age, as one of them told me, understood it pretty well. During the whole time, they heard with grave attention; but I could not help observing the difference, when Mr. K. began to speak in Gaelic. Every eye beamed with intelligence and interest; and the very children, who had been comparatively listless before, were all alive, the moment they heard the sound of their own dear language of the mountains.* I never spoke in a more interesting and melting situation.—The gloomy grandeur of the surrounding mountains —the rich verdure of the valleys—the winding of a copious stream—the numerous patches of corn waiting the sickle—and

* This was exactly repeated when my father was there, for I well remember the deep interest with which he afterwards spoke of it.

the multitude of sheep on the hills, suggested the subject of discourse, which was the last five verses of the 65th Psalm; and which I endeavoured to improve, by directing the attention of the people, to the abundance of spiritual blessings, exhibited to sinners by the Gospel. When I saw the lively attention with which they listened to the words of eternal life, and heard the rude fervour of their music, I thought of the accomplishment of the Prophet's prayer, 'Let the inhabitants of the rock sing; let them shout from the top of the mountains.'"

I know not whether it was on this, or some similar journey, that one of the Gaelic hearers, being asked if he could understand Mr. Ewing's sermon, being in English, replied, "O ay, we can understand him, for he does na' speak crammer." The man's meaning was, that my father used simple language; and he took it as the highest compliment, which, under the circumstances, could have been offered him. As to the *place* of worship, probably the coolness of a December meeting in a wood, was more tolerable than the closeness (accompanied by peat smoke) of another of his congregations, most ingeniously packed, into every available nook and corner of a highland cottage.

Mr. Mc Gavin's narrative is thus continued :—

"When we returned to Fortingal, we found a congregation assembled for us again. We had scarcely time to take a late dinner, and at seven o'clock we began service in the usual order. You once told me,* that you never liked to hear any body after Mr.

* The letter was addressed to Mrs. Mc Gavin.

Ewing, so I take care always to be first. We continued till ten o'clock; and though the place was crowded to suffocation, the people seemed as if they could have heard all night.

"We left that delightful spot yesterday morning, the 18th, in a seated cart, and reached Killin in good time for dinner. The people have always been so kind in furnishing horses, that we have not walked six miles since we left home.

"Last night, an event occurred, which, I think, I shall never forget, as a signal instance of Divine interposition, on behalf of myself and many others. We went to the Independent meeting-house, which was crowded to excess. We had both finished, and Mr. K. was near finishing his address in Gaelic, when the floor gave way, and the congregation fell down with a crash, and I in the midst of them. Mr. Ewing got out, he scarcely knows how; but one of my legs was wedged in below a table, which fell near me. The whole were mercifully preserved, and I cannot but wonder how it was so. While unable to stir, I endeavoured to persuade the people all to lie quietly, and they would yet be safe. They did so, and we were drawn out one by one, without serious injury to any person, except that one young man had his leg broke. My leg received a little hurt, from the table lying upon it, but I feel it quite well this morning. The place was above a stable, in which were seven horses, one of which was killed, and the rest received no hurt.

"We are about to set off for Lochearn-head, in a seated cart, and intend to spend Sabbath in Callander."

My father's alarm, in the moment of danger, was increased by a mistaken idea which he had formed, that the place, below the chapel, was inhabited by a family of human beings, instead of horses; and the people, when in such excitement, would speak in no

language but Gaelic, so that it was long before he could get any satisfaction on the subject. The accident, however, became not only the occasion of much thanksgiving to God, for the merciful preservation experienced; but also the means of a great improvement, in the accommodation enjoyed by the church at Killin, a new and substantial chapel being erected forthwith.

In the spring of 1818, my father was again in the field. The scene of his itinerant labours was Ayrshire, but I am unable to mention any particulars, beyond the names of the places at which he preached. These were Ayr, Girvan, Barr, Kirkoswald, Maybole, Whitlet-Toll, Monkton and Irvine.

I am, however, more favoured, in regard to a second tour, which he accomplished in August, the only one of all his numerous itinerancies, of which a journal remains, in his own hand-writing. It is as follows:—

"On the 10th of August, 1818, accompanied by Mrs. Ewing and Miss Cathcart, I set out, in the stage-coach, for Dumfries, at seven in the morning, and, after a fatiguing journey, arrived in safety, about half-past ten at night; where we found Mr. Dunn, the pastor of the church, waiting for us, and were most kindly received by two members of the church, Mr. and Mrs. B. in whose hospitable dwelling we resided, while we were in Dumfries.

"August 11th. Spent a very pleasant day, in the company of several Christian friends, whom we met with at Dumfries; and preached in Mr. Dunn's place of worship in the evening, from Matt. xi. 20. The place full, and the hearers attentive.

"August 12th. Set out for Castle Douglas, eighteen miles,

accompanied by Mr. Dunn: breakfasted at Castlehill, with Mr. M., whose wife is a member of the church in Dumfries: on the road, this day, began the distribution of tracts, a work in which we all took part, and which we continued throughout the remainder of our journey; preached in the evening, in the Relief meeting-house at Castle Douglas, from John i. 29. The congregation small, but attentive. Here, at the request of Sir Alexander Gordon, of Greenlaw, the president, I intimated the annual meeting of the Galloway Bible Society, to be held at Castle Douglas, in the Court-house, on Monday the 17th at noon; and announced that Dr. Henderson, who has travelled so much, in the service of the British and Foreign Bible Society, was expected to be present. In the evening went, by invitation, to Greenlaw House (two miles,) where we passed the time very agreeably, till the afternoon of the following day.

"August 13th. Went, in the afternoon, to the Bridge of Dee, three miles from Castle Douglas, where we were met by Mr. Millar from Gatehouse of Fleet, and preached in a school-house, well filled with hearers, from Matt. xiii. 39; after which we walked seven miles and a half, in charming moonlight, to Kirkcudbright, where we arrived about eleven at night.

"August 14th. In the forenoon, went about three miles, to Nun Mill, and gave a short discourse, to the children of Sally Macmein's school (a pious woman of that place) from Acts ii. 39. In the evening, preached at Kirkcudbright, to a respectable company, in the Mason-lodge, from 1 Thess. i. 10; and intimated, that if desired, Dr. Henderson would hold a Bible Society meeting at Kirkcudbright, on the morning of the following Tuesday.

"August 15th. Went to see Lord Selkirk's place, St. Mary's Isle; and afterwards walked to Torr, the seat of T—— C——, Esq., a Christian friend, for many years a member of a church of Christ in Birmingham; and who, now that he has retired from business to his paternal estate (which is situated in a part

of the country, where the Gospel is not statedly preached,) takes every opportunity of bringing preachers to supply, as far as possible in an occasional way, this great want. On our way to Torr, we had a view of the Isle of Man, and passed in sight of the ruins of Dundrennan Abbey, where Mary slept, after the battle of Langside, and for the last time in Scotland. From Mr. C——, we met with a cordial reception. We found him but imperfectly recovered from a severe fit of illness. It was several years since he and I had met; and as we had both experienced many changes in the interval, we had much to talk of; and much more, which the meeting made us recollect and feel, with fresh keenness, though we could not attempt to make it the subject of verbal communication. I was greatly delighted with the account he gave of the church at Birmingham, to which he had, for so many years, belonged. One fact appears to me particularly worthy of notice, namely, that while he was with them, they had, three times, to choose a pastor; and all the three times, they had been directed to choose an excellent godly person, of eminent talents and usefulness; and, in the choice, had been unanimous, although the only measure taken in each case was, to hold a meeting for prayer for Divine direction.

"Lord's-day, August 16th. Spent this day at Torr; preached in a tent, in the morning and afternoon; and, on account of rain, in a barn in the evening. In the morning, lectured on Psalm i. Afternoon, from John iii. 20, 21. Evening, preached from Matt. xviii. 19, 20. The congregations were numerous, respectable, and attentive.*

"August 17th. Walked, before breakfast, to Castle Douglas. At noon, attended the meeting of the Galloway Bible Society, Sir Alexander Gordon in the chair; was much pleased with

* "This day, Mr. Dunn preached at Nunmill, and, in the evening, at Kirkcudbright, and met us next day at Castle Douglas. In both places he had good congregations."

several of the speeches, particularly those by Dr. Henderson; Mr. Brown, of Tongueland; Mr. M'Whir, of Urr; Mr. Irvine, Sir Alexander Gordon, and Mr. Cairns. Among others, I spoke for a few minutes. The place was crowded, which it had never been before, on a similar occasion.

"In the afternoon, proceeded to Gatehouse, where I had the pleasure of again meeting Mr. Millar, and preaching to the church of which he is pastor, with some others, who had rarely, or never attended before, from Psalm xl. 6—8. Here, a collection was made for the academy. Intimated Dr. Henderson's intention of coming to Gatehouse, and holding a meeting, on the following evening, similar to the one at Castle Douglas. Here Mr. Smith of Garlieston had come, to meet us.

"August 18th. Leaving Messrs. Dunn, Smith, and Millar, at Gatehouse, to attend the meeting of the Bible Society, walked to Creetown, and, in the evening, preached in the street, to an attentive congregation, from 1 Tim. i. 15. The people here, very eagerly received tracts after sermon; and some individuals seemed, from their conversation, to have been impressed, and to be desirous of having frequent visits of the same nature; which, I hope, Mr. Smith, and Mr. Millar, will be able to pay them.

"August 19th. Being joined in the morning, by Messrs. Dunn, Smith, and Millar, crossed a small arm of the sea to Wigton, where we were very politely received, the magistrates readily giving the town-house, which we accepted; an offer having also been made, of the Anti-burgher meeting-house, which we declined, as it was not in so central a situation. Preached, in the evening, to a very good audience, from Romans v. 1.

"August 20th. Walked, this morning, nine miles to Garlieston, where we had the pleasure of meeting with several excellent members of the church, under the pastoral care of Mr. Smith; and others, who seem serious persons, and who, though not members of the church, seem to respect Mr. Smith.

"In the forenoon, went to see the grounds round Galloway House, for which Lord Galloway very politely gave permission, in consequence of Mr. Smith's request; and ordered that we should see all the gardens and walks, particularly Lady Galloway's walk, along the top of the rocks, by the sea-shore. With all these we were much delighted. The climate seems very mild, the scenery very grand and beautiful, and every thing in the highest order. Preached, in the evening, from Phil. iv. 1. Here also a collection was made for the academy.

"August 21st. Walked about three miles to Innerwell; re-crossed the arm of the sea, towards Gatehouse of Fleet, and, after parting with Mr. Smith, who was to return with the boat, walked about seven miles, got to Gatehouse about five; and, after dinner, by taking a chaise, got in time to preach at Twyneholm, agreeably to previous notice; met in a carpenter's shop, which was filled with an attentive audience. Preached here, from Romans x. 13. After sermon, called at Barcaple, and proceeded to Castle Douglas for the night.

"August 22nd. Returned to Dumfries; on our way, dined at Mr. M.'s, Castle Hill; and, in the evening, returned to our host, Mr. B. at Rochel, Dumfries.

"August 23rd. In the morning, lectured on Heb. vi. 9—20: afternoon preached from Matt. xvi. 18. Collection for academy £11. 11*s.*; evening, (in the Relief meeting,) preached from Luke xv. 17. Collection for Sunday-schools.

"August 24th. Breakfasted with Miss G.; spent the greater part of the forenoon, in visiting members of the church in Dumfries—also an old man, a member of our church in Glasgow, who has lately been brought to Dumfries by one of his children; and is likely there to end his days—also visited a man, who was near death, and in a state of insensibility, having been thrown from his horse, when in a state of intoxication. Prayed with his wife, who is a godly woman; in two hours after, the man died. In the evening, preached a sermon to children, from

Rom. x. 8, 9. After sermon, visited Mrs. M., and prayed in the family; met, at supper in Mr. B.'s, with the pastor and deacons of the church, and some other Christian friends, with whom we spent the evening very pleasantly.

"August 25th. After we had 'gotten from' our very kind friends at Dumfries, walked to Brownhill to breakfast. Here, were disappointed of a chaise, and, of course, could not stop to preach at Thornhill in the forenoon; hired a cart, therefore, and came on slowly to Sanquhar, where I preached, in the evening, in the Baptist meeting, from Matt. xvii. 26. Met with Mrs. C., who was here, at this time, on a visit; and who told us of a pleasing instance of a tract ('Five Minutes' Consideration,') being made useful to the butler in an English family, which had come to Muirkirk, this season, for grouse shooting. The servants had been lodged in the same house where she lodged; and were very noisy, especially on the Sabbath. One Sabbath, she laid the above-mentioned tract at the door of their apartment. The remaining part of the day, all was quiet; next day, the butler asked her to lend him a Bible, told her of getting the tract, declared how much it had struck him; asked if she knew who had put it there; on her confessing she had done it, thanked her most kindly; has since continued to read the Bible, and to attend the preaching of the Gospel; has begun to teach the footman to read, that he also may read the Bible; and, in short, is changed in his whole behaviour.

"August 26th. Left Sanquhar after breakfast. A member of the church, Mr. ——, (who though blind, manages a coal work, and rents a farm,) had promised us a cart, to carry us to Cumnock, and sent it at the time appointed; but, owing to the wetness of the day, we declined his kindness, and hired a chaise. Arrived at Cumnock, in time to see Dumfries House, (or rather the garden and grounds about it,) before dinner. In the evening, preached in a stable, building for the inn-keeper, and not yet occupied, from Romans vi. 23.

"In this place, there seemed to be few friends; yet the congregation was pretty good, and very attentive.

"August 27th. Hired a chaise for Kilmarnock, where we arrived in time for dinner, and were most kindly received by Mrs. C. She had obtained the Relief meeting from Mr. Kirkwood, for sermon in the evening. She had also invited Mr. Maclean, our pastor at Ayr, to meet with us; together with Mr. Hamilton, one of the ministers of Kilmarnock, and the above-mentioned Mr. Kirkwood, who all went with us to the sermon, and with whom we spent the day in a very pleasant manner. Preached, in the evening, to a large and attentive congregation, from Luke xiii. 5.

"August 28th. Returned to Glasgow, all well; after a most delightful journey, through a rich country, and in the joyful season of harvest; during which we were highly favoured with excellent weather, had the pleasure of meeting many most amiable and affectionate Christians, (some of whom stand very much alone, and are greatly opposed;) distributed a variety of tracts, on the most important subjects; and, in which, the writer of this journal had the honour of preaching twenty times.

"In one or two instances, he had to lament, that he laboured under considerable restraint. On the whole, however, he never enjoyed so much liberty and comfort, in any former itinerancy. May it please God to give the increase! and to grant, that he who has been permitted, in these various places, to preach to others, may not be himself a castaway! May many run to and fro, and may knowledge be increased."

The above was the only preaching tour ever made by my father in Galloway,—a county which was, at the time of his being in it, deplorably destitute of the Gospel. Of the names distinguished by him, among the speakers at Castle Douglas, there were two which

he never mentioned, but with respect and esteem, as being those of the only clergymen, then known as decidedly evangelical, in that region. Messrs. Millar and Smith, were the only Congregational pastors; and the whole aspect of the country was that of spiritual barrenness. His visit was the occasion of greatly encouraging these two devoted labourers, in their missionary efforts; an encouragement the more acceptable to them, as being widely separated from most of their brethren. In one or two places, also, individuals desirous of doing good, by Sabbath-schools and otherwise, were greatly strengthened in their pious, but isolated endeavours. One immediate result was, a desire, on the part of my father and his fellow-travellers, for a similar, but more extensive journey in the north. For this they promptly began to make preliminary arrangements.

Before, however, proceeding farther on that subject, some notice must be taken of a circumstance which, in the closing part of the year 1818, excited a very powerful sensation in Glasgow. I allude to the decease of the Rev. Dr. Balfour. The shock, occasioned by this event, to those of his own communion, was much like that which, of old, drew forth the exclamation, "My father! my father! the chariot of Israel, and the horsemen thereof!" While the eminent consistency and usefulness of his character, made it universally interesting to the Christian public. Besides partaking largely of the general sentiment,

my father mourned for Dr. Balfour as an early friend. Their friendship (as we have seen,) had survived a change of relative position, which might have turned it into the jealousy or the envy of rivalship. The course of years had but served to confirm their mutual esteem, and the satisfaction with which each regarded the growing popularity of the other. And now, (perhaps, as much as by any other consideration,) my father was interested in the manner of Dr. Balfour's death; being instantaneously seized in the very midst of pastoral engagements, he lived a few hours longer, but he never spoke, or was sensible to any external object again. On hearing of this, my father said, with an emphasis not to be forgotten, "Ah! he is highly honoured; he is taken, at once, from his work to his rest."

In the summer of 1819, the journey to the north was accomplished. The spirit in which it was undertaken, will best be illustrated by the following extracts of letters from my mother, kindly furnished by Mr. John Hill,* to whom they were addressed. He was one of the first students who attended the theological

* In forwarding the letters, Mr. Hill thus writes, "When I think of dear Mr. Ewing, as a tutor, a pastor, and a friend, I deeply and constantly feel, that his death has left a blank which must remain. No other, in this world, can ever occupy that place in my affections, which he did, for more than thirty years. He possessed, from the first, my fullest confidence, which to the last, was, in no instance, betrayed."

academy ; and had, at this time, been recently settled, as pastor of the Congregational church at Huntly, where he still labours :—

"Glasgow, 3rd May, 1819.

"My Dear Sir,—

"Mr. Ewing wishes, now that the time draws near for his setting out on his journey north, to inform those with whom he is to spend a Sabbath, of the precise day he will be with them. If the Lord will, he will be at Huntly, on Sabbath the 4th of July."

Then, after naming, with her usual distinctness, the other times and places to be noted, the writer continues :—

"Any of the brethren you see, you can tell of the week-day services, and keep this letter as a memorandum of the plan ; for we look to you, to have the days intimated to the respective pastors, between Aberdeen and Inverness. We look forward, with much pleasure, to the prospect of seeing, in spheres of usefulness, yourself and others, the loss of whose society we regretted, when they left Glasgow. We shall have much to say to each other, when we meet. May it be as profitable to our souls, as it will be comfortable ! Mr. Ewing would write you, that Miss Cathcart and I were to have the pleasure of visiting the churches along with him."

"14th May. Where is our nearest point to Fraserburgh ? for though circumstances do not admit of our being there, Mr. Begg* will know of our being near him, and come up to see us. Mr. Robertson of Crichie, we hope, will also know our motions,

* Another student from the academy, who has since, at Fraserburgh, honourably finished his course.

and meet us somewhere; and Mr. Gibb of Banff too. When all is finally arranged, we shall trust to your finding some means, of letting us have the pleasure of these interviews. Wherever the distance will admit of it, we mean to hire a cart for our luggage, and walk; and when tired, we can take a ride in the cart. We found this plan suit our health, when in the south last year; and being less expensive, it gave us the power of helping to promote the good cause, in the distribution of tracts, &c. &c. which with coach or chaise-hire *all the way*, could not have been so conveniently done."

In addition to the above, I may be permitted to introduce some remarks by my father, written with reference to this very tour, as well as the one just before mentioned.

"I never saw any person so truly happy, as my beloved wife was, during these journeys. Besides quantities of tracts, which she distributed on the road, she sewed numbers of them in small volumes, to be left with pastors and Sabbath-school teachers, for lending to the people of their charge, or others in the neighbourhood.

"A conveyance was always in attendance, but she was an excellent walker. It was an exercise essential to her health; and she went along so easily and lightly, as never to be heated, far less fatigued. She loved to see me going with my brethren, in their usual style of labour. With a walking party, she could enjoy much more conversation. Although in crowded roads, therefore, and long journeys, or when limited in time, she submitted to proceed more privately and rapidly; yet she no sooner got into those parts of the country, where daily opportunities of preaching might be obtained, within the distance of a stage, than she proceeded on foot. I have known her walk eighteen miles in a day, all the while maintaining the most useful conversation,

quite alive to the exercises of public worship in the evening, and ready to start at any hour next morning to pursue a similar course. In one of these journeys, she walked above eighty miles in this manner, and returned home full of health and spirits, and more interested than ever in the propagation of the Gospel. I cannot express how much her company cheered me in my itinerant labours; while the acquaintance she formed with persons and places, rendered her subsequent extensive correspondence, eminently and permanently useful to many of our brethren."

Having left home on Monday, June 14th, my father, that evening, preached at Callander; the next day, at Lochearn-head and Killin; on Wednesday, at Artalanaig and Aberfeldy; Thursday, at Dunkeld; Friday, at Perth; and on Saturday they arrived at Dundee. From thence, on the Sabbath morning, he visited and preached at Lochee; besides preaching at Dundee, in the afternoon and evening. On Monday, the 21st, he preached at Broughty Ferry and Letham; and on following days of that week, at Arbroath, Montrose, Sauchieburn and Laurencekirk.*

* At this place, there is now a Congregational church, which was not the case at the time of my father's visit. It is not to be understood, that such churches existed in *all* the other places mentioned. Some of them were mere hamlets, if not solitary dwellings. My father's object was not merely to visit companies of believers, but to carry tidings of salvation to every place which he could reach, or where a congregation could be collected to hear them. And it is no uncommon thing for northern itinerants, to meet a numerous assembly in spots so lonely, as to excite the greatest astonishment, whence it could have been collected.

At this point, I am enabled to present the reader with a communication from Mr. Hill. He says:—

"They were in Aberdeen, on the last Sabbath of June, where Mr. Ewing was fully engaged, and dispensed the Lord's supper in George Street Chapel. On Monday forenoon, they went to Blackhills, where he preached; and from that, they proceeded in the afternoon, to Inverury. I went from this, to meet them there that evening, and reached it just when they were on their way to the hall, where Mr. Ewing preached an excellent sermon, from 1 Tim. i. 15. A cart was hired from Inverury to Duncanstown, and we started on Tuesday morning, and breakfasted at Pitcapel Inn. We had worship there—all were invited, who chose to be present: Mr. Ewing officiated. We reached Duncanstown in the afternoon; Mr. E. preached in the evening, and we stopped there over night. From that we reached Huntly, by a similar conveyance next day. Mr. E. preached in the evening to a large congregation. He hired a chaise from this, and went to Cabrach on Thursday—preached there in the middle of the day, and returned to this at night—out and in, by the road we took, it was a journey of thirty-six miles. On Friday he preached, at noon, at one of my stations in the country: returned and delivered an address in the evening, at our weekly prayer-meeting. He was very happy that evening, and Mrs. Ewing observed this particularly. On Saturday we were mostly alone. On Sabbath, 4th of July, he preached three times in our chapel, baptized a child in the forenoon besides, and dispensed the Lord's supper in the afternoon. On Monday morning, he, Mrs. Ewing, and Miss Cathcart, with myself, started for Elgin, where he preached in the evening. Next day he left for Forres. I was obliged to return home—but the whole of the preceding eight days was a season of very great enjoyment."

From Forres, they proceeded by Nairn and Campbeltown, to Inverness, my father preaching at each place. Here the narrative is taken up, by Mr. Caldwell, then pastor of the church at Wick :—

"I can never forget your beloved father's visit to Caithness, in 1819, accompanied by Mrs. Ewing and Miss Cathcart. Previous to the period of their visit, no mail coach had ever been seen in Caithness. At the very time our friends passed through Inverness, the first coach of the kind was there, on its way north, to start from Thurso. But not being apprised of the circumstance, that an empty coach was going the same route with them, they were compelled to hire a chaise at a dear rate; and having to keep the horse and driver till they returned to Inverness, the expense was very great.* They arrived at Wick on Thursday, the 8th of July. Having remained two nights, they set out for Thurso, a distance of twenty miles; and after spending the Lord's day there, they departed on the following Wednesday, the 14th of July, that your father might preach at two places along the coast, on the way to Huna, a small inn at the northern point of the main land, and in the immediate vicinity of the far-famed John o'Groat's house. At this place, the Orkney mail-boat crosses and re-crosses the Pentland Frith. At the time of your father's visit, the parish had a population of 2,128. Having engaged to meet our friends at Huna, on Wednesday evening, I set out on horseback about noon, intimating, as I passed Keiss and Freswick, that Mr. Ewing intended to preach at these places on the following day. Our intention was to remain over the night in Huna inn, but as there was

* I know not what sensation was produced by the mail coach itself; but their more plain and unpretending vehicle excited considerable astonishment, if not alarm, in the minds of some who met them on the road.

only one room for strangers in the house, and no other public-house in that quarter, we threw ourselves on the hospitality of Mr. Sutherland, of Brabster, who had an estate in that neighbourhood, and under whose hospitable roof I had often reposed, during my preaching excursions in that quarter. Here we were received with great kindness, and we soon found ourselves at home, in the company of our kind-hearted host and his family. Next morning, at an early hour, your father addressed a considerable company from 1 Tim. i. 15.

"After breakfast we parted with this worthy family, and set out for the village of Freswick, where your father was to preach at twelve o'clock. This village is in the parish of Canisbay, about five miles from the church, and twelve miles from Wick; and as the people were far from the means of grace, they were, in general, sitting in darkness, and in the region and shadow of death. A few individuals were under my pastoral care, being members of the Congregational church in Wick; and a few others were connected with a Scottish Baptist church in the Mill of Mey, eight miles from Freswick, on the coast-road to Thurso, and thirteen miles east of that town. But bad roads prevented both the Independents and Baptists, from attending their respective places of worship, except during a few months in summer. Many of the people in this quarter never heard the Gospel, unless when it was brought to their doors, by some itinerant preacher. But being free from bigotry, many collected from the village, and from all the adjacent country, to hear a sermon, of whatever denomination the minister might be. On the present occasion we found, on our arrival, a large congregation assembled in a field; many of them had travelled a great way to hear Mr. Ewing. He took for his text John v. 40, 'And ye will not come to me that ye might have life.' The day was delightful; the people, seated on the grass, listened with great attention; and many of them seemed to be deeply affected with what they heard, respecting the freeness of Divine

mercy, and the Saviour's ability to save the most abandoned of the human race.

"After the service was concluded, we proceeded along the coast to our next preaching station, at Keiss, a large village in the parish of Wick, and eight miles from that town. At the time of our visit, Keiss contained no place of worship except a small Baptist church, perhaps the oldest of that denomination in Scotland. This church was planted by a Sir William Sinclair, who was, at the time, the proprietor of the estate, on which the village is erected. Having adopted Baptist sentiments, he went to England and was baptized; after his return he formed a church, composed chiefly of his own tenants, of which he became the pastor. After Sir William's death, finding no one that they deemed qualified to take the oversight of them, they assembled on the first day of the week for prayer, and read a few chapters of the word of God, but they did not attend to the ordinance of the Lord's supper. Though in many respects 'a peculiar people,' this little society preserved the spirit of pure religion, for many years, in the midst of a moral wilderness; and, surrounded with darkness, they shone as lights in the world, holding forth the word of life. When we arrived at Keiss, we found a numerous congregation assembled in the open air, near the splendid mansion-house which had been built by Sir William Sinclair. Your father preached a simple and impressive sermon:* after which we pursued our journey to Wick. On the following

* This was a day, of which my mother spoke afterwards, with great interest. It was one, on which the *walking* and *talking* system was in full operation—many of the people (as indeed it often happens in similar cases,) accompanying them from one preaching station to another. The eagerness thus manifested, to receive instruction, is exceedingly gratifying; but it makes no small addition to the fatigue of the preacher. In answering inquiries, or giving information, his intermediate journeys become a continuous preach-

day, Friday, the 16th, your father and I walked out to East Noss; and after visiting our friends in that quarter, we strolled along the coast, and spent some time in admiring the wild and varied magnificence of the rocks. In the evening, Mr. Ewing preached in our chapel to a good congregation.

"On Sabbath, the 18th, your father delivered three discourses in the chapel. In the morning he lectured from Matt. xvi., commencing at the 17th verse, and expounding to the end of the chapter. It was delivered in his best style, and contained not a few original ideas, blended with many useful practical deductions. In the afternoon, the text was taken from Isa. xlv. 25: 'In the Lord shall all the seed of Israel be justified, and shall glory.' He preached with much animation, and the sermon had a great effect on the congregation, many of whom were in tears. His evening text was Matt. ix. 37, 38. The chapel was very full through the day, and in the evening the crowd was excessive. The herring-fishing was just about commencing, and many strangers had collected, some of whom had come from remote parts of the highlands; others from almost every port between Wick and Newhaven, a distance of more than three hundred miles. Many of the strangers being anxious to hear Mr. Ewing, the chapel was crowded with them, long before the usual time of meeting, and many of our own people were deprived of their seats. It was long before Mr. E. and I could make our way to the pulpit; but having gained this point, we requested the people to sit on the book-boards of the pews, so that the house might be said to be twice filled. Your friends were highly delighted with the sight of so many blue jackets, as they had never seen in any chapel before. The greatest attention was paid to the sermon. Thus ended the only

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ing; it being, as my father used often to remark, the last thing in the world, to occur to the minds of simple country people, that a man could be fatigued by speaking.

Sabbath, your father ever spent at Wick; a day long to be remembered, as a time of refreshing from the presence of the Lord. Above one thousand people heard the Gospel faithfully proclaimed, and twice that number would have attended, had the sermon been in the open air, as was once intended. At this distance of time, I can say very little, respecting particular individuals that were converted. Mr. Ewing's labours in Caithness, made a deep impression on the minds of many; and we have the promise of a faithful God, that his 'word shall not return void.'"

"I am, Dear Madam, yours, &c.

"ROBERT CALDWELL."

Returning by Inverness, Dunkeld, and Perth, they safely reached home on July 29th. The following brief portion of another letter to Mr. Hill, contains an interesting summary of the whole:—

"August 4th, 1819.

"We have now finished our whole intended tour, without even a single unpleasant occurrence. I dare say, there never was a more delightful jaunt. I can conceive nothing on earth more so. We have met, every where, with kindness, attention, and love; and every where, there is a readiness to hear the Gospel. Our journey to and from Caithness was both expensive and fatiguing; but we were so highly gratified, and many seemed so impressed with Mr. Ewing's preaching, that far from now regretting either expense or trouble, we rejoice that we went. Great joy has been testified on our return home, which is very gratifying. Mr. Wardlaw and his church, had no meeting on Monday, that they might come and hear what Mr. Ewing had to tell of his excursion. We were away forty-five days, and he preached fifty-one times, attended two prayer-meetings, and two Bible-meetings. At the inns, we invited all who would come, morning and evening, to prayers; and sometimes, when

time permitted, he expounded on these occasions; as we think, that servants at inns are sadly confined on the Lord's-day."

Such were the recreations—the choice pleasures, with which my father delighted to relieve the uniformity of stated labours. To seek such relaxation, apart from doing good, was an idea that hardly seemed ever to occur to him; but when this object could be secured, it added double relish to all the enjoyments of natural scenery and healthful change.

I rejoice to have put on record so ample a testimony, alike to his consistency with his own published sentiments, and to the eminent utility of itinerant preaching, by pastors possessed of experience and influence. And I know not how I can more appropriately close the chapter than by the following words, from a letter received, by my husband, just as this sheet was going to press. The writer is one, whose words deserve attention, having done, I believe, more for the support of itinerant labours, than any other individual now living.

"Short interruptions to stated labour, do not diminish, but increase the sum total of the result. If stated ministers would leave home occasionally," (for the purpose of itinerant preaching) "for five or six weeks—say one-tenth of the year—the result of their stated labours would not be lessened; and a great step would be gained, to evangelise the whole. The Congregational ministers of England, are said to amount to fifteen hundred: the amount of one-tenth of their time, would be equal to one hundred and fifty evangelists: but, deducting a third for old age, illness, &c. still one hundred evangelists might be counted upon, of a superior description."

CHAPTER XIII.

RETROSPECT OF LABOURS IN NILE-STREET—RECOLLECTIONS OF EACH PARTICULAR SERVICE—SERMON AGAINST MASSACRE AND RAPINE—VISITS TO JAIL, ETC.—SERMON ON DEBT—TRIAL OF "THE PROTESTANT"—JOURNEY TO CARLISLE AND DUMFRIES—TOUR IN NORFOLK, SUFFOLK, ETC.—OPINIONS RESPECTING RELIGIOUS TITLES—VARIOUS TRAITS OF CHARACTER—DOMESTIC HABITS AND LOVE OF LITERATURE—VIEWS OF EDUCATION.

1815——1821.

At no period, probably, during his ministry in Nile-Street, did my father meet with more encouragement in his pastoral labours, than during the years included in this, and the preceding chapter. It was no small part of this encouragement, that he was connected with those, who rejoiced to perceive and to acknowledge his success. At a numerous meeting of the trustees of the chapel, held October 11th, 1815, it was unanimously resolved,—

"That the pastor be respectfully requested to accept at the rate of £300 a year, agreeably to a former resolution of the trustees; but which he refused accepting at that time, in consideration of the burden of debt which was on the house."

In communicating this resolution to my father, Mr. Mc Gavin wrote as follows:—

"It was the unanimous wish of the trustees, that you should not any longer deprive yourself of the stipend to which you are

so justly entitled; not only in consideration of your very abundant labours, but also of the very prosperous state of our pecuniary affairs, for which we consider ourselves indebted to the blessing of God, attending your very acceptable services.

"I hope you will now have no hesitation, in complying with the request of the trustees. Notwithstanding the expense of painting, altering, &c., I have no doubt that, in the course of next year, our debt will be reduced as low as I wish it to be. From the increase of the congregation, our ordinary collections are considerably improved; and I should be sorry to think, that we were laying up money in the bank, while deficient in our duty towards you."

The following is the answer, made by their pastor, to this communication:—

"Carlton-Place, 14th October, 1815.

"My Dear Sir,

"In reply to the kind proposal to increase my stipend to £300 a year, I beg you will convey to the trustees my warmest thanks, for their unanimity and cordiality in repeating their very handsome offer; and inform them that I accept of it, as a token of their love, with gratitude to God, and to them as his instruments. I am sensible that this increase may, by the Divine blessing, render me more comfortable, and perhaps, also more useful. I esteem it no small mercy, that, in pecuniary matters, I have to do with brethren, who prevent my requests, and exceed my expectations. With the proposed addition, I shall insist on paying the young men, who may help me, in the ordinary labours of the Sabbath, while I am at home; at least till the debt of the house be reduced to £1500.* When I itinerate, I

* This having been attained in the latter part of 1821, it was then "unanimously agreed, that the trustees do now relieve Mr.

may, perhaps, still look to the church, to pay the supply required in my absence, as my expenses in such service, are rather increased.

"I beg leave to add, that if the funds (which I rejoice to hear are in a prosperous state) should hereafter decline, I hope the trustees will feel no scruple, in proposing any necessary reduction of my present allowance.*

"I remain, my Dear Sir,

"Most sincerely yours,

"To Mr. W. Mc Gavin. GREVILLE EWING."

Of three services, at this time, statedly held on the Sabbath, each had something characteristic of itself. The first prayer, in that of the morning, was peculiarly impressive. It expressed, in language so rich and so triumphant, the exultation of believers in their risen Lord; it breathed such intense and enlarged desire, after a full participation in the blessings of the day; it spoke so fervently, of fellowship "with all saints"—of sympathy, especially, with those "shut up and left" in chambers of affliction; it pleaded so compassionately, for the impenitent and the formal—

Ewing, of the burden of paying the young men, who may assist him in the ordinary labours of the Sabbath; and that, in addition to his stipend, he be allowed £30 a year, for that purpose."

* To prevent the recurrence of this subject, it may, once for all, be mentioned, that during various fluctuations in following years, my father repeatedly reminded the trustees of the liberty here granted to them; insisting, indeed, for a considerable period, on their taking advantage of it. And when, at length, a co-pastor became necessary, he desired, that, whatever reduction in his own income might be requisite for the purpose, the salary paid to each should be the same.

those "detained before the Lord;" that few, I imagine, even of this unhappy class, could fail to be, for the moment, arrested and impressed.

The reading of two chapters, in the worship of the morning and afternoon, has been already referred to. These were not selected for the occasion, but continuously read, from four different parts of the Old and New Testaments; so that, with the exception of such portions as are not suited to public worship, the whole Scriptures were regularly read through in the congregation. Not to mention the advantage derived from such a habit, it took away all pretence for a reproach, sometimes cast upon Dissenters from the Church of England, that in their assemblies, "many portions of Scripture are never read, or adverted to, from one year's end to another." My father's manner of reading is also worthy of special notice. It was no uncommon thing to hear persons remark, that "to hear a chapter read by Mr. Ewing, was almost as good as to read it with a commentary."

In expounding the Scriptures, the only difficulty which he ever seemed to experience, was that of confining himself to the time allotted for the exercise. Enough of evidence may be found, in other portions of this Memoir, to prove that it never was too long for the hearers. He himself used often in private, to lament the changes, successively made, in the hour of commencing the worship. In the earliest period of his ministry at Glasgow, it was ten o'clock. To suit general convenience, it was made half an

hour later; and finally, it was altered to eleven o'clock, being that most generally observed in the other places of worship. Of course, all this was not done without his full consent, but he used jocularly to remark, that this last alteration left him "no time to lecture."

The administration of baptism should not be omitted, in a description of the morning service. It has been remarked (whether justly or not it is not for me to say) that while Independents approve of infant-baptism, it is, in the practice of many of them, thrown greatly into the shade. Such a remark, could never have been applied at Nile-Street. My father equally discountenanced needless delay, and unnecessary privacy. The observance in question was therefore of frequent recurrence; and being introduced, without his leaving the pulpit, immediately after the conclusion of the lecture, it was made to appear, as in the natural order of things, an essential and ordinary part in the offices of a Christian church. He held it to be a matter of no small importance, that infants thus brought before them in their public assembly, became the subjects of their united prayers: and while he seldom failed to remark, that the "Lord Jesus hath connected the ordinance of baptism, with the preaching of the everlasting Gospel;" he gave also, in general, such a view of its emblematic signification, as made it deeply instructive to every spectator.

The afternoon service commenced at a quarter after two, so that he had, certainly, a very brief inter-

val for rest or recollection. The amount of mental effort required, for the delivery, from brief notes only, of three discourses; together with those feelings of deep solemnity, in connexion with preaching, to which reference has been made, could not fail to produce a gravity and seriousness, which seemed, at times, almost oppressive. But when again in the pulpit, this appearance vanished. If a sermon on a doctrinal or practical subject, gave less occasion, than exposition, for the display of intellectual vivacity; it afforded also, more liberty for the indulgence of that animation, naturally arising out of progress in the subject. The afternoon discourses, naturally, received their character, from the circumstance, that the largest proportion of church-members was sure to be present, on that part of the day. And while this, in no small degree, influenced the speaker, the glistening eye, the glowing countenance, and the fixed attention, bore witness to the adaptation, and the spirit with which he spoke.

The season, however, of all the day the most impressive, was the closing portion of the afternoon, devoted to the celebration of the Christian passover. After the singing and prayer, which succeeded the sermon, there was necessarily a pause, for the arrangements usual on such an occasion. But my father was always desirous to have it understood, that the whole being considered as one service, the spectators of the ordinance should be as numerous as possible; and hence, it was his practice, to come down from

the pulpit, without the usual words of benediction. He was not one of those, who shrink from the idea of giving pain or offence, by imposing the necessity of removal or withdrawment, on those regular hearers who are not communicants. He rather regarded the division taking place, as a faithful and most instructive testimony, that, if they would be found with the people of Christ at last, they must first become partakers of their faith and love. While affectionately willing and anxious to believe, that some who truly belonged to the Saviour's fold, were among the number holding back, from visible communion with his saints; he took every suitable opportunity of setting before them, the loss sustained, and the critically anomalous position occupied, by "them that are without, whom God judgeth."*

The change of seats being, under the direction of the deacons, effected with the utmost order and rapidity, persons unused to such a service, were often powerfully struck, by the stillness and solemnity, which immediately pervaded a company of several hundred members. This stillness my father never interrupted, during the time that the elements were being partaken of; but when, after that was done, he arose to speak, it was apparent, more remarkably than on any other occasion, that he spoke "out of the abundance of the heart." It was evident that he delivered, for

* An afternoon sermon, preached by him on this text, is not yet forgotten by some who heard it.

the instruction of his people, the meditations in which he himself had occupied the interval of silence. "The sufferings of Christ, and the glory that" had followed; his love and faithfulness, his sympathy and presence, especially with the afflicted, or the feeble of his flock; the blessedness of those who had exchanged the commemorative ordinances of the church below, for the glorious vision of the Lamb who was slain; or the assurance that they also, who yet remained behind, should, in due time, follow them, to be ever with the Lord; when such were his themes at the communion-table, it might almost have been permitted him to say, as did the loving disciple — "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." With looks, and tones, and manner all in keeping with his words, the impression was often felt to be irresistible—"Surely he has reached the very gate of heaven, and is reflecting back again the light which, already, he beholds."

The group of those, too, who immediately surrounded him! what a picture did it present! To mention names among survivors, would hardly be proper; but those of Dun and Penman, of Laird, and Mc Gavin, and Gillies—to them surely may be awarded the "good degree," of those "that have used the office of a deacon well." Having "proved" them long, he could feel among them, the satisfaction of unbroken confidence; and how vividly does the

scene yet rise to memory's view, as, at the conclusion of the sacred feast, they stood up with him to sing,

"Our faith adores thy bleeding love,
And trusts for life in One that died;
We hope for heavenly crowns above,
Through a Redeemer crucified.

"Let the vain world pronounce its shame,
And fling their scandals on thy cause,
We come to boast our Saviour's name,
And make our triumphs in his cross."

Or,

"Though already sav'd by grace,
From the hour we first believ'd,
Yet, while sin and war have place,
We have but a part receiv'd.

"Still we for salvation wait,
Ev'ry hour it nearer comes!
Death will break the prison gate,
And admit us to our homes."

The evening service was attended, especially in the winter season, by an immense multitude. The area of the house was completely filled, and many, in the gallery, were obliged to stand. This was, in part, owing to the circumstance, that, at that time, not more than one or two of the other places of worship in Glasgow, had sermon on every Sabbath evening. The seats, on these occasions, were unreservedly free; and the congregation was understood to be, almost entirely, of a promiscuous character. A large proportion of church-members were engaged, with their families, in

the work of domestic instruction; and many more were occupied in the teaching of Sabbath-schools—confined, in Scotland, almost universally to the evening hours. Such assemblies, however, as were then brought together, my father, as he had ever done, delighted to address. And while warning, inviting, and beseeching them to flee to the hope which he set before them—discoursing of the patience, mercy, and love of God in Christ Jesus—he seemed to acquire fresh energy and strength; so that, far from conveying any idea of weariness and exhaustion, it might have appeared as if he had made no previous effort.*

Whether these services afforded accessions to the church, in a proportion equal to the numbers who attended them, I cannot say; but such accessions were, at this time, continually made. Having myself enjoyed the privilege of fellowship with the church, from 1816 to 1821, I can only remember one weekly church-meeting, without one admission, or more, taking place. Of these, many were the fruits of the pastor's ministry; and many also were from the Sabbath-schools, to which reference has been repeat-

* When he had the students to preach for him, it was generally in the evening. This did not, however, in every instance, lessen the number of his services. In the seamen's chapel also, from the time it was opened, and in almost every village around, he occasionally preached. In 1816, he began, with other ministers, to take a regular turn in preaching, on Sabbath evenings, at the Magdalene Asylum, and even to the peculiarly afflicted inmates of the Lunatic Asylum, the same privilege was afforded—a practice which was considered, by its medical officers, to be attended with the best effects.

edly made. I was present, when, on one occasion, eight members were added to the church, seven of them being pupils from one of these schools. One rather peculiar instance of similar usefulness, my father was accustomed to mention with much interest. It was that of an adult, a negro woman, who came, an entire stranger, to Glasgow. Providentially, she was led, in search of employment, to a warehouse, in which the person who took charge of giving out the work, was a member of Nile-Street Church. He was struck with her appearance; and desiring to do something for her spiritual benefit, he was very particular in his inquiries, as to where she lived, &c. The poor woman, supposing that he suspected her honesty, assured him that "Mary was no thief—Mary's heart was good." Having dismissed her with a kind answer, he soon called on her, and persuaded her to become one of his Sabbath-scholars. My father, shortly afterwards, being invited to attend an examination of that school, she stood up in her place, and lisped out one or two verses of a hymn, in a manner that left it very doubtful, whether she understood its meaning or not. By the blessing of God, however, on continued instruction, she not only grew in knowledge, but received the truth in love. One of the first evidences of this change was, her coming to her teacher, with a sad countenance; and, on his asking the cause, her answering him, "Ah, Sir, Mary find she got a bad heart—her face black, but her heart far blacker." In course of time, she was, with much satisfaction,

received into the church, and being, for a season, confined by indisposition, her pastor paid her a visit; and it was on this occasion, he was so particularly struck with the amazing change, which is produced by true piety, even on the mental powers. She not only conversed with intelligence; but there was so much of dignity and propriety in her whole demeanour, that he never could forget the contrast then presented, to his first acquaintance with her at the Sunday-school examination. After continuing, for several years, to adorn her profession in Glasgow, she returned to Jamaica, whence she addressed a letter, breathing the utmost affection to those, with whom she had been united in the fellowship of the Gospel.

The origin of the Sabbath-schools has already been mentioned. After the formation of a second church, by Dr. Wardlaw, the schools were equally sustained by both churches. The schools, indeed, became in various ways, an important link in the bond of union, between them. They had, in former years, somewhat declined; but in 1809, a more systematic organization took place; since which time, under the able superintendence of Mr. William Wardlaw—a gentleman highly honoured in this department of usefulness—they have enjoyed increasing prosperity.*

* In 1817, when my father preached the usual annual sermon, the number of the schools was thirty-five. The institution supporting them is now known, by the name of the "Glasgow Congregational Sabbath-school Society," which, in 1842, reported the schools as sixty-one.

The church-meetings continued,* at this period, to be conducted in the same manner, as that described in the account of their commencement. In later years, the practice of exhortation by the members was dropped, not by any formal alteration, or as the consequence of any change of sentiment on the subject, but simply by the spontaneous cessation of indiduals, to take part in it. It would be interesting, were it possible to ascertain how many times, in the course of my father's pastorate, he conducted his people, on these occasions, through the New Testament Scriptures. The most constant of the attendants, far from complaining of sameness, had peculiar enjoyment in these exercises; while strangers were often powerfully struck, with the rich and appropriate application made, to the experience of all, who are disciples of Christ. A friend has mentioned to me, how much he was interested, when once present at an address, from the last portion of the book of the Revelation. In closing the Bible, my father remarked, that having once more arrived at the end of the New Testament, they would, on the next occasion, again begin it. The impression on the mind of my informant, was somewhat like this—"Here is a church waiting for Him who hath said, Surely I come quickly; and while they wait, their pastor regards it as their most fitting employment, to be continually going over

* The Wednesday evening sermon was discontinued, on leaving the Tabernacle.

the testimony concerning Him, of evangelists and apostles."

The summer sermons to children were, with the same persevering regularity, continued; with the addition, in 1818, of a series addressed to young people, above the age of childhood. Once or twice, also, in the course of his ministry, my father preached a succession of discourses to the aged; but he used smilingly to say, that while he had no difficulty in securing a juvenile audience, he found very few persons, who chose to consider themselves as included, in the announcement of sermons to the old.

The first Monday evening in the month,* New Year's-day, town, or national fast-days—every suitable opportunity was appropriately employed, for exercises of public or social worship. Public events,

* My father made it evident, how deeply he was interested in the intelligence published by the London Missionary Society, by the manner in which he always introduced some portion of it, at the missionary prayer-meetings. His correspondence also, with various foreign labourers, who were personally known to the church, either as having originally been members of it, or as educated at the Theological Academy, enabled him greatly to increase the interest, and excite the spirit of prayer on these occasions. This was the case, particularly with the communications of Mr. William Swan, who, on finishing his studies at the academy, went forth to the work of preaching, and translating the Scriptures among the Mongolian race in Siberia. My father was also enabled, by the correspondence referred to in page 372, to supply frequent information, respecting the details of missionary labour at home.

also, or the peculiar aspect of the times, were sure to furnish occasion for profitable remark.

The spring of 1820 was rendered memorable, in the west of Scotland, by political disturbances of a very threatening character. Nearly the whole body of operative manufacturers in the district forsook, or were, by intimidation, forced from their employment. And while this dreadfully aggravated their previous sufferings, these sufferings were made a pretext, for exciting them to the most seditious and violent measures.* In this state of affairs, my father preached and published a discourse on Gen. xlix. 5—7, entitled "The Testimony of God against Massacre and Rapine." One paragraph, from the introduction, will illustrate the motives of its author.

"I hold it an important duty of the pastoral office, to admonish Christians of their danger from any prevailing evil, whether in the church or in the world. This is not preaching politics, it is preaching Christ. Most thankful am I to say, that I know not that the evil now referred to, has infected any one member of our communion. I hope and trust it has not. As a preventive,

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* Whatever might have been the *real* origin of these measures, they produced a very serious interruption of public order and tranquillity. The city was, for a time, under martial law, which required, among other things, that no inhabitant should be abroad after 8, P. M. This regulation commenced on the first Monday in April; and I well remember how my father, in ignorance of it, was proceeding to Nile-Street to hold the usual prayer-meeting; but being informed by the way, thought it prudent immediately to dismiss the congregation, and order the doors to be shut.

however, of its approach, let us, in humble dependence on the Divine blessing, consider the warning example in the passage before us."

While thus ready to testify his abhorrence of violence, my father was equally decided in recommending mercy. While many, who had been the most guilty, escaped the hands of justice, one poor old man, scarcely capable of understanding the most simple subjects, was tried at Glasgow, and sentenced to be beheaded, as a traitor. My father, as well as many other ministers of the Gospel, having endeavoured, but apparently without success, to bring him to a just sense of his awful situation, they wrote, each of them, a strong letter of remonstrance to the late Lord Sidmouth, against the execution of the sentence. My father, in particular, urged the plea, that even the purpose of an example would not be answered, by the death of a man, who would be led as an ox to the slaughter. These efforts, however, were unavailing, and the law took its course.

It was no new thing for my father, to visit the cell of the condemned. It had been his constant practice for many years, although at a sacrifice of feeling, which sometimes affected his health. While often distressed by the obduracy of hardened offenders, the case of youthful delinquents excited his deepest interest. I refer more especially to one lad, who was brought out to execution, with the dress and appearance of a child. His death was not without hope; but the history of his life, as he had related it

to my father, afforded him an illustration which he did not fail to improve, of the dreadful evils which originate in Sabbath-profanation. This he did, more particularly, in a sermon to the inmates of Bridewell, from Luke xix. 41, 42. While yet in Edinburgh, he had taken part in a plan for preaching the Gospel, to those who were imprisoned for their offences; and in 1819, he rejoiced in the commencement of similar efforts in Glasgow. In these, so long as they were continued by gratuitous and voluntary service, he took his regular turn.

Situated in a manufacturing and commercial district, there were moral, as well as political dangers, against which he felt it needful to guard his flock. He addressed to them, accordingly, two discourses (afterwards printed by request) on "The Duty of abstaining from Debt." The subject of them was Rom. xiii. 8,—an exhortation of which he remarked,

"It is so plain, and so generally commended, that who could have thought of pointing out its meaning, or asserting its importance? There is neither a heretic, nor an infidel, who presumes to say, that the Apostle here gives a bad advice." "But I have been led to think, that, plain as it seems, it is very commonly misunderstood. From the language and conduct of many, it is evident they imagine the Apostle, in this passage to mean, 'pay your debts;' whereas his meaning is, 'have no debts to pay.'"

In illustrating the subject, the delusions under which debt is often at first contracted; their unthought of progress, and their ruinous consequences; the reproach brought upon Christianity, the injury done

to the soul of the debtor, and the obstacles thrown in the way of his doing good to others; the cultivation of industry, and an independent spirit, and the enforcement of these, in the education of the young; are all, successively, introduced. It was remarked by a reviewer, that:—

"With respect to lucid arrangement and illustration, Tillotson would not have been ashamed of this sermon; and it contains not a little of the terseness and point of Bishop Taylor." "It will be difficult to reconcile certain established usages with the doctrine here laid down; but we apprehend it would be at least equally difficult, to evade the force of the plain and decisive passages of Scripture adduced."*

Among public events, noticed by my father in the period under review, should be included, the trial by jury at Edinburgh, of his esteemed friend Mr. Mc Gavin, at the instance of a Roman Catholic priest in Glasgow, whose practices he had exposed, in a work already mentioned, and entitled "The Protestant." The trial occupied seventeen hours, and ended in a verdict against him of £100, besides all expenses. Before taking time for the repose which he so much needed, he wrote to inform his pastor of this decision. The following was his reply, sent by return of post:—

* See Christian Herald for 1821, pp. 188—198. I know not if I am correct, in ascribing this review to Mr. Mc Gavin. It was written, at all events, by one, equally versed in commercial details and in Christian ethics. As a full exposition of the *bill system*, its abuses and consequent mischiefs, it includes remarks so generally instructive, that it is much to be regretted, it should be allowed to remain secluded, on the shelves appropriated to "old magazines."

"Glasgow, 26th June, 1821.

"My Dear Sir,

"I return you many thanks, for the early intelligence of the decision in your cause, with which you have favoured me, and congratulate you on the termination of a conflict, which, I hope, will turn out to the advantage of genuine Christianity. Whatever the decision had been, you and I would have felt it our duty to bow, with deference, to the administration of the laws of our country. As things are, I think the decision very little, if at all, short of a victory. But I write you at present, not to give my private opinions, but to make one or two proposals on public grounds, which I know to be desired by many, and with which, I trust, you will be induced to comply. Without regarding the personalities of the case, I conceive 'The Protestant,' has been called, in providence, to act in a very important sphere. He has been advocating the cause of Protestantism against Popery; the cause of scriptural truth against human imposition, and tyranny. In the course of his exertions, he has been prosecuted, and fined, and involved in heavy legal expenses. I therefore, demand of him, that he should allow those, who approve his principles, and who have been benefited by his writings, and who believe that those writings are calculated to benefit others, to come forward and relieve him from the burdens, which have been laid on him. I hope this may be done with all possible quietness, but at the same time, with such a degree of publicity and solemnity, as shall give it the force of an avowed and authentic expression of religious principle; let it be done, with the accompaniment of a published declaration, regularly subscribed in the name of the contributors, and capable of being transmitted for the information of posterity. The only other proposal I shall make at present is (providing always that it can be legally done,) that a full account of the trial should be published, with all convenient speed. If a correct report of the evidence and the pleadings, with the verdict, &c. can be

obtained, I conceive it is very important, in the present times, that the public should possess it; and, perhaps it should go forth to the world, as nearly as possible in its original state, *without note or comment.* I beg you will not suppress this letter; and I give you full authority, to make what use of it otherwise, you, or our common friends, may think proper.

"I remain, my Dear Sir,

"Yours most sincerely,

"GREVILLE EWING."

The publication of the trial took place immediately. The proposal of a public subscription was the more necessary, because the Protestant had, from the beginning, devoted the profits of the work, (which were very considerable,) to benevolent purposes—chiefly to societies formed for the diffusion of Scriptural knowledge in Ireland. His own account of the matter may be briefly given :—

"So far from being cast down, by the decision of the jury court against me, I have reason to thank God for it, as the means of exciting more interest in the cause; and it has determined me to write another volume. From my defeat I have suffered nothing in public esteem, because my statements are believed to be true by the whole city; and the citizens, from the highest to the lowest, have come voluntarily forward to relieve me. I would not have asked anything of the kind; but as an honourable expression of public feeling, I did not think it my duty to discourage it."

Two journeys, undertaken by my father, in 1820, should here be mentioned. They were, in character, very different from each other, but each of them,

to himself, was exceedingly interesting. The first occurred nearly at the beginning of the year. Two brethren who had recently been fellow-students at the academy, were about to enter on the pastoral office in the same county; the times fixed for the ordination of each were within three days of each other; and both of their beloved and honoured tutors travelled in company to take part in that service.

Mr. Jack, now of North Shields, had received from the church in Providence Chapel, Whitehaven, a unanimous invitation to become their pastor. He was ordained in that place, on February 25th. The discourses preached on the occasion were published. My father, in the beginning of the introductory sermon, besides speaking with much affection of Mr. Jack, referred also to a former pastor, removed by death, who had been of the number of those, in whose education he took a special interest.

He spent the following Sabbath at Carlisle, where, on Tuesday, the 29th, Mr. Woodrow was ordained pastor of the church, assembling in Annetwell Street Chapel. In him, also, my father was deeply interested; but that which chiefly distinguished the solemnities of the day, was, their connexion with a sudden and very mournful occurrence. The reader may remember the name of Mr. Dunn, as pastor of the Congregational church at Dumfries. He was expected to have taken part in these services at Carlisle; but before their conclusion, the tidings were communicated, of his having been seized with a

rapid and fatal illness; followed up, the next morning, by accounts of his death.*

Besides his very abundant labours in the Gospel, with which my father had had repeated opportunities of being acquainted, Mr. Dunn was, on other grounds, peculiarly endeared to him. This cannot be better expressed, than in his own words:—

"During his studies at the class, (the one formed in 1799,) and in his fellowship with the church in Glasgow, of which he was one of the original members, Mr. Dunn never once grieved me; nor, so far as I know, any fellow-student, or fellow-Christian, by word or deed. On the contrary, we were all pleased with him to fondness, and were often encouraged and instructed by his example."

Under the influence of such feelings, my father had been anticipating with pleasure, that he should have the company of Mr. Dunn in part of his homeward journey, as well as during a passing visit to Dumfries. "Instead of this, he was called to travel alone; to meet a disconsolate widow, and a bereaved church; and to lay his departed brother's head in the grave." On entering Dumfries, he was met by one of the members of the church, who saluted him with the expressive sentence:—"Our friend Lazarus sleepeth;" from which words he

* Messrs. Smith and Millar, likewise, previously mentioned in connexion with my father's tour in Galloway, and highly esteemed by him, are now also, together with him, resting from their abundant labours.

addressed the church the same evening. On the following Sabbath, one of the largest chapels in the town, spontaneously offered for the occasion, was crowded to excess, while he endeavoured to improve an event so affecting to himself, and so instructive to others. How deeply he had been interested in all these solemn scenes, was manifested also to his own flock; to whom, on his return, he delivered two of the discourses preached at Dumfries.

It was not the least of my father's pleasures, in the greater number of his itinerating journeys, that they were totally unconnected with soliciting money. He was willing, however, to relinquish this enjoyment, when the occasion demanded it. During some previous years, some influence had been used in England, to excite sympathy, and procure assistance for the Scottish Congregationalists, in their efforts to diffuse the knowledge of Christ. This influence was employed by various individuals, who took a peculiar interest in the state of Scotland; among whom may be mentioned the Rev. Thomas Smith, A.M. of Rotherham College, and the Rev. Andrew Ritchie, of Wrentham, both highly esteemed by my father, from the beginning of their ministerial course; and not the less so for the evidence thus afforded, that, although separated from their self-denying brethren in the north, they ceased not to remember and to appreciate their labours. From Mr. Ritchie, I have received the following communication :—

"Wrentham, July 11th, 1842.

"Mr. Ewing came into Suffolk in September, 1820. The Suffolk society in aid of missions had previously passed a resolution, recommending the case of the Congregational Union of Scotland, to the sympathy and assistance of all the congregations connected with it.* The Norfolk society had done the same, and Mr. Ewing was invited to visit the churches in both these counties, on behalf of the Union, as being the most likely person to do so with success. It was arranged that I should go with him round the county of Suffolk,—Mr. Creak, of Yarmouth, having escorted him through the neighbouring county; and his society was to me a source of exquisite pleasure. It is now twenty-two years ago that we travelled together; and even at this distance of time, I cannot think of that journey without feelings of rapturous delight. His preaching was every where acceptable, and large collections were made; and his manners were equally attractive. All were fascinated, who came within

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* It should be stated, that in this, they were following the example previously given, by their brethren, "the associated Congregational ministers in the county of Essex and its vicinity," who, in 1819, had sent to the Congregational Union of Scotland, a donation of £60; accompanied by a letter, respecting which, it was remarked by the Secretary of the Union, that it "must gladden the heart of every genuine disciple of the Lord Jesus Christ" who should read it. These combined efforts were all, more immediately, the result of an Address to their Congregational brethren in England, which the Committee of the Union had, in the beginning of 1819, circulated among them, informing them, particularly, as to the Home Missionary character of that institution, as well as that famine of the word of life in many parts of the country, which rendered such an institution so highly important.

the sphere of his influence. No minister who had previously visited Suffolk, had produced such a sensation; and for many years afterwards, I continued to meet with many persons, who inquired for him in the kindest and most respectful manner. He was in excellent spirits throughout the whole tour; and though he preached three times on the Sabbath, and nearly every night in the week, and occupied the first place in every social circle, I never heard him complain of fatigue, or saw him exhibit any symptom of exhaustion. His visit was indeed a season of refreshing; and when the secrets of all hearts shall be revealed, I have no doubt that it will appear, that many derived from his preaching and conversation, spiritual profit, as well as holy delight."

From Mr. Creak, I have had, verbally, a very similar testimony. Of him, as well as some other ministers, with whom my father became acquainted on this tour, he continued to speak with much interest and affection. The following extract of a letter from him, addressed to myself, contains some farther particulars of this journey :—

"Lincoln, 22nd October, 1820.

"It is impossible for me to be sufficiently thankful for the safety, and the many comforts of my journey hitherto. I have travelled about 400 miles, through the counties of Norfolk and Suffolk, without one unpleasant occurrence. Every where, I have met with much Christian friendship—indeed, with singular warmth of affection. I have not the accounts before me just now; but, I am persuaded, the collections exceed £300, which, considering all things, is beyond my expectations.

"The last place I preached at, in Suffolk, was Haverhill, where Abraham Simpson was to be ordained, the next day. I there

met with Mr. Hooper,* who had come to attend on the occasion; I could not stop, as I was engaged to preach at Cambridge. There, I parted with Mr. Ritchie, (who had accompanied me all the way from Wrentham,) and came to Leicester, where, after seeing Mr. Hall, I made my last collection for the Union. I came here on Friday, have preached three times to-day, expect to preach again to-morrow evening; and on Tuesday, if the Lord will, set out on my return home, where I hope to arrive by the end of the week. I never enjoyed better health, than through the whole of my journey hitherto. I write you these few lines to-night, because I doubt if I shall have any leisure for writing to-morrow. This is a fine old town, with a very splendid cathedral, but a clergy most hostile to the Gospel. But in spite of their exertions, the cause of dissent, of religion, and of religious liberty, increases."

The next year brought to my father, from America, an honorary mark of respect. Being from home at the time of its arrival, I received from him by letter the following notice of it:—

"As you may, perhaps, hear that the college of Princeton, New Jersey, have conferred on me the degree of D.D. I think it right to repeat to you, what I have said here on the occasion. I feel much obliged to the members of that college, for the token they have given me of their respect. But as, (without meaning any reflection, either on those who give, or those who take religious titles) I confess I disapprove of them, I request all my friends to address me as formerly."

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* These two names were familiarly spoken of in our family circle, as belonging to the number referred to in the letter of the Rev. John Burder. The severe afflictions, and the death of Mr. Hooper, awakened my father's warmest sympathy.

The sense of obligation, thus briefly expressed, was sincerely felt; as well as his respect for Dr. Miller, one of the Princeton Professors, by whom the diploma was transmitted.

His disapprobation, however, of "religious titles," (including the very ordinary appellation of ministers as Reverend,) was sacredly regarded by his family and friends. The only distinctive title which he liked, was "minister of the Gospel." In this name he gloried, as expressive of the highest honour to which a Christian can aspire, and as not being an "honour that cometh from man." But he never *intruded* his opinions about such things. When occasion required it, he would state, as above, his peculiar views; but he was, in the farthest degree, removed alike from ostentatious humility, and a censorious spirit. In the case of those who had no such scruples as himself, he addressed them as cordially by their acknowledged designations, as if no peculiarity of sentiment had distinguished him. Where genuine modesty and sound integrity stamped the character of individuals, perhaps there was no man, who, in things non-essential, exhibited more of that charity, which "believeth all things, and thinketh no evil." "Stand by thyself,—I am holier than thou,"—was never the language either of his lips, or of his demeanour.

And he betrayed, as little, the pride of talent, as that of sanctimoniousness. He was ready to give credit for such gifts, however small, as were pos-

sessed by others. In this respect, he was a pattern to fastidious hearers of the Gospel. If *the truth* was preached, he could listen, with pleasure, to the plainest statements of it. He sincerely set himself to seek edification; and his remarks, to others, were on the instructive, not the deficient parts of a sermon.

Yet no one could imagine, that he was insensible either to the graces of composition, or the charms of eloquence. He had a genuine taste for the classic and the beautiful, whether in a speaker or an author,—in works, ancient or modern. His supreme devotedness to the work of the ministry, of course directed his chief attention to books of biblical criticism; but while all his reading was made subservient to that work, it embraced a large proportion of whatever was valuable, in the literature of the day. Every publication especially, whether periodical or otherwise, bearing on the interests of the Congregational denomination, or on those of religious liberty in general, was sure to be found, with marks of having been read, in his study. Next, indeed, to those engaged in the propagation of the Gospel itself, his approbation was awarded to the enlightened individuals, who have contributed either to keep before the churches of the Congregational order, the real nature and extent of their own principles; or to preserve and give to the public, correct information, as to the origin and the progressive history of those churches. Every effort made for such purposes, was deemed, by him, worthy of all encouragement.

The reader will find, in another place, the remark that he was "an economist of time;" and the remark, probably, was never more justly applied. When I say, that his domestic habits were strictly those of a studious man, the image may present itself to some minds, of unsociable abstraction, of unthinking disorder, or, perhaps, of merely selfish indulgence. Such a picture, however, would be the very reverse of the truth. For order and regularity; for carefulness of every, the smallest article, which he had occasion to use; for personal activity and an unwillingness to give trouble,—it may safely be said, that he was an example well worthy of imitation. And it was, in no small degree, by the operation of these habits, that he was enabled to be, at once, a diligent student and a cheerful companion; to accomplish much labour, without seeming to be oppressed. Over the arrangements within his study, he did love to exercise an exclusive control; and by readiness in finding whatever he wanted, he could always prove the existence of order, although the *appearance* of it might not, to other eyes, be equally manifest. But outside of that apartment, his books and papers were never seen. And as he did not bring them to the family board, (excepting now and then a new volume to cut up—an employment so agreeable, that it was pleasure to see him pursuing it,) so neither did he bring the clouded brow, nor the absent air, of one deeply involved in mental effort. To talk over domestic or passing events; to promote innocent

mirth; to communicate information; or to throw over vexations the brightest colouring they would admit of; all these things he seemed as free to do, as if nought besides were occupying his mind. But to sit and do *nothing*, was what he could not. His readiness (especially at the breakfast table) to give up a portion of time for useful intercourse with visitors, has already been noticed. But, in general, as soon as a meal was finished, he retired to his study; the closing hour, "after supper," being the only exception.

In one kind of relaxation, he did indulge himself, namely, the fellowship of a "Literary Society" in Glasgow, which met once a fortnight, each member reading an original essay in turn.* In this year (1821) he received a vote of thanks for many previous essays; together with the honour of being elected an extraordinary member, exempting him from the necessity of supplying his stated quota; accompanied, however, with a request for an occasional contribution.

It is almost superfluous to add, that he was, decidedly, the friend of general education. Believing the Scriptures to be designed for all, he held it an indispensable part of patriotism, to place within the reach of all, the power of reading them. He did not however approve of *forcing* even the Divine word

* See, in Appendix T, a specimen of the manner in which he contributed his share.

upon any man. Far less did he approve the enforcement of religious formularies, however excellent, which might either violate conscience or produce hypocrisy. He abhorred monopoly, and most of all in matters of religion and learning. And he equally spurned the idea of knowledge being dangerous. The only danger, in his estimation, was in its being partial or restricted. He hailed every extension in the system of popular education, and every facility given for the enlargement of the mind. And while he viewed that education as *radically defective*, which did not embrace a thorough acquaintance with Divine truth; yet if this were resisted by prejudice or bigotry, he conceived that these would be the most effectually undermined, and that the way would be best prepared for listening to the Gospel, by imparting the elements of general knowledge, and thus training and invigorating the mental powers. In the earlier exertions of the Hibernian Society in particular, as well as in schools for the Roman Catholic population of Glasgow, he took a deep and active interest.

Entertaining such views, however, it may well be imagined, that they were carried out in private as well as in public. To elicit genuine talent, or to encourage a spirit of modest inquiry, afforded him the sincerest pleasure. From an esteemed minister, eminently useful by his writings, as well as his preaching, I have the following statement. "He very kindly gave me books from his library, accompanying some of them with appropriate cautions. This,

to a young man, was of essential service." The same testimony might have been obtained from many others, whose first aspirations after an enlargement of knowledge received, from my father, similar encouragement; and who afforded him, also, by subsequent diligence and success, an ample reward.

He made, in 1821, no extended tour; but being, on account of health, at Bridge of Earn, he preached there repeatedly to considerable numbers of the visitors; as well as at several other places in the neighbourhood.

CHAPTER XIV.

CONNEXION FORMED WITH DURHAM—DEATH OF A BROTHER—ESSAY ON BAPTISM—PARENTAL CHARACTER—CONTRIBUTION TO A VOLUME OF SERMONS—LETTER TO MR. ORME—FRIENDSHIP WITH MINISTERS AND OTHERS OF DIFFERENT DENOMINATIONS—JOURNEYS IN AYRSHIRE AND IN ENGLAND—THIRD CONGREGATIONAL CHURCH IN GLASGOW—MISSIONARY DEPUTATION TO HULL—SEVERAL JOURNEYS IN 1826—PLEASANT VISIT AT CORKERHILL—APOCRYPHAL CONTROVERSY—DEATH OF A YOUNG FRIEND—THIRD EDITION OF GREEK LEXICON—VISITS TO EDINBURGH AND DURHAM—PLEASING ADDITIONS TO CHURCH IN NILE-STREET.

1821——1827.

In writing the memoir of an affectionate parent, the marriage of his only child should not be omitted. This took place at the close of 1821. The scene of my husband's pastoral labours, was at that time, in the city of Durham; and the distance to which I was thus removed, abated, of course, somewhat of the lively satisfaction, with which my dear father would, otherwise, have regarded the event. But in this, as in other instances, I prefer that he should speak for himself; and will, therefore, insert some extracts of letters, written in anticipation of the circumstances referred to.

"Your usefulness and happiness in life, are very near my heart. My first wish for you is, that, if ever you are married,

it may be to a Christian. To be the wife of a Christian minister is, certainly, a situation of primary importance; and I know no situation in life, in which you may be, by the blessing of God, more useful and happy. But our prospects, in this world, are all of a chequered nature. You must expect difficulties and trials. And all will soon have an end."

"I shall be very sorry to lose your society so entirely, as this connexion seems to threaten. But what can I say?—the will of the Lord be done! Our time, in this world, is short. Let us by love, endeavour to serve one another. That our gracious God may bless, and guide, and make you a blessing, is the prayer of

"Your affectionate Father,
"GREVILLE EWING."

The next extract is from a letter addressed to my husband.

"Although I deeply feel the distance, to which my daughter is likely to be carried, yet if she is there honoured to be, in any degree, useful, it will, I trust, greatly reconcile me to the separation." "You will have no reason to be discouraged by any difficulties, if you encounter them with the steady, calm persuasion, that the directions of Scripture are a sufficient guide, and the power of the Head of the church, a sufficient security for the needful success. Our comfort will be found in a happy medium, between confident security and morbid apprehension. 'Pray always, and do not faint—Be not high-minded, but fear.' May grace, mercy, and peace be with you!"

It was no small blessing to a young minister, to have such an intercessor, friend, and counsellor. But this was not the only advantage, derived by the church at Durham, from their pastor's connexion

with him. It was not long, before his fatherly kindness induced him to pay us a visit. This was, to him, the opening of a new sphere of usefulness. He brought with him there, as may well be conceived, the same disposition to be ever about his Master's business, which, every where else, distinguished him; while the peculiar tie which connected him with that people, made them, as well as himself, to feel that his visits were, in every sense, those of a father. His first address to them, was from Luke xiv. 23,—a subject not more in unison with his own practice, than with the existing deficiency of evangelical instruction in the neighbourhood, and in the county at large.

This had early engaged the attention and the efforts of the pastor at Durham, as well as those of others, his brethren in the ministry, with whom it was his happiness to be united in the most cordial fellowship. They had formed an Association for the diffusion of the Gospel throughout Durham and Northumberland; besides individually labouring, each in his own locality, to promote the same great object among the rural population. While entering, with the most lively interest, into every scene of my husband's pastoral duties, my father also warmly encouraged and aided those more extensive plans of usefulness. On this visit, besides taking all the regular services at Durham, while he staid, he preached, likewise, at Bishop-Auckland, Brandon, Bishop-Wearmouth, and Chester-le-street.

Returning to Glasgow along with him, we staid

one night at Morpeth, where he preached, in accordance with previous intimation. Our movements were not sufficiently determined, to admit of a similar notice being sent to Berwick-upon-Tweed, where we halted next. But "as his manner was," the bellman, immediately on our arrival, was sent round, with the announcement of a sermon in the town-hall; where, after preaching himself, my father gave notice that my husband (who had, so far, accompanied us) would preach also, at seven the following morning. Excepting a short excursion into Ayrshire (in which, on five week-days, he preached six times,) this is the only journey of any great extent, recorded for 1822.

The beginning of 1823 was marked, by the reception of mournful tidings. The following is part of a letter written to me by my mother, on January 8th:

"Your father has, this day, got accounts of the death of his brother, in Bermuda. He feels this very keenly, for he both loved and admired his brother, who was an amiable, interesting man, of elegant mind, and a very superior scholar. We know not what a day may bring forth. We were to have had ——'s marriage dinner to-morrow, and a great many relations to meet them; instead of this, our festivity is turned to mourning. O to improve the various warnings of the shortness and uncertainty of life; and to be diligent in all we can do, in the short space allotted us, to promote the glory of God, and the good of precious souls. Write soon to your father, either you or your husband."

Shortly afterwards, my father, having received an extract from the Bermuda Gazette, with reference to

the same event, had a few copies of it printed, one of which he sent to us, with these remarks :—

"I believe it to be a true account, of the general esteem, in which my brother was held. I know it to be a just picture of his amiable disposition, and exemplary morals. And I do hope, that he was not without that love of the Gospel, and experience of its power, which would lead to exertions of a superior kind. I am aware of the woe upon those, whom all men speak well of; and yet I cling to the persuasion, that the diligence and integrity, the vital and practical Christianity ascribed to him, were not without a right foundation."

Of those in the family who had attained to years of maturity, my uncle Alexander was the first removed: his death was the first in a succession of bereaving strokes, which my father, as the last survivor, lived to feel. And neither time, nor distance, nor diversity of pursuits or circumstances, prevented his feeling them with all the tenderness of fraternal affection. He loved to speak (as in the case just mentioned,) of the respective talents, acquirements, or excellences of his brothers and sisters; he deeply sympathised in all that concerned them; and when, in any instance, adversity was their lot, he was ever ready, to the utmost of his ability, to show them kindness. In their families also, he took an interest, second only to that, with which he regarded his own. The same love, which prompted him to minister to the comfort of declining age, led him to encourage and cultivate youthful energies—the orphan, as well as the widow, was secure of his kindest regard.

At the time when he received the tidings of my uncle's death, he had begun to prepare for publication, two very important works; a new and greatly enlarged edition of his Greek Grammar and Lexicon, and "An Essay on Baptism; being an Inquiry into the Meaning, Form, and Extent of the administration of that Ordinance." The former, requiring a large amount of time and labour, was not published for more than three years after this period; the latter shortly appeared; and the following sentences from the introduction, will explain the reason of their being mentioned together. After noticing the surprising difference of opinion, prevailing among Christians, on the subject of baptism; and what appeared to the author, "the inefficacy of the discussion on both sides," he thus proceeds:—

"I have long felt myself particularly called upon to engage in a discussion of this subject, from the circumstance of having published some explanations, connected with it, of certain Greek prepositions, and verbs and nouns, in my Greek Grammar, and Greek and English Scripture Lexicon. To these explanations, several objections were made, first in manuscript, and afterwards in a publication, containing the substance of the manuscript, by a very worthy minister of the Antipædobaptist persuasion. The explanations were not written by me, but by a very able and excellent literary Christian friend, now deceased." "The truth is, that both he and I felt the task" (of replying to the publication referred to) "to be, in some respects, a painful one; and we indulged ourselves in delaying it, as long as there was no immediate prospect of another edition being wanted, of the Grammar and Lexicon. We both felt, however, that if another edition

should be called for, we must come forward in a separate work, (as the discussion must be too extensive for the Grammar or Lexicon,) to say how far we admitted of correction, and how far we abode by the doctrine, of the former publication. Time has now deprived me, of the further assistance of my much-valued friend; while the call for a new edition of the former work, compels me to appear alone, with the aid of his original manuscript, and with some observations, which have since occurred to myself. I beg leave to mention here, that the parts of the Grammar and Lexicon, written by my friend, were the analysis of the verb, the syntax, and the explanation of the prepositions in the Grammar; with the greater part of the remarks and quotations in the seven first sections under Βαπτίζω, the whole of the illustrations under Βάπτω, and the greater part of those of its other related words, in the Lexicon. The rest of the book was written by me; and the immediate cause of this Essay, besides that of showing that I abide by the sentiments of my friend, is a consciousness of deficiency, on my part, and of a tone of improper hesitation, which might seem to be indifference, in some of the remarks, which I added to those of my friend, under Βαπτίζω."

Considering that such was the occasion of the Essay on Baptism, it is not surprising that a considerable portion of it is of a critical and literary, rather than a popular character; the meaning and form of the ordinance occupying a larger measure of attention, than the extent of the administration, or, in other words, the proper subjects of baptism. In reference to this arrangement, the author remarks:—

"I have dwelt at considerable length, on the mode of Baptism, not only because I was led to do so, in vindication of the explanations in my Grammar and Lexicon, but because a doubt about

the mode shakes our faith, in regard to this service, no less than a doubt about the extent of the administration; and because the Antipædobaptists think that, on this point at least, their advantage is unquestionable. I am also persuaded, that this part of the subject has seldom received that justice which is due to it, even from those who practise the mode which is agreeable to the word of God, but who, on this point, have often condemned themselves in the thing which they allowed, or have treated the whole question as unworthy of consideration: a negligence, frequently attributed to the concealed conviction of a bad cause."

In the section entitled, "Explanation of Terms," the author, by the application of certain admitted rules of etymological analysis, traces the word Βάπτω to *pop*, as its root. By not a few critics, this circumstance was laid hold of, as the subject of abundant ridicule. Some even boasted, as if he was unable to bring forward more conclusive evidence, in favour of baptism by sprinkling, or pouring, than a theory of his own, respecting an etymological point. The groundless nature of such a representation will readily be perceived, by the following extract from a second edition of the Essay, which appeared in the year 1824:—

"I have been told, that the public voice is generally against my etymological account of Βάπτω. This does not surprise me; nor shall I be surprised, if, after a time, the public voice should undergo a change. It would by no means be difficult to trace the word in question, through many more languages than I have done, and to the effect of leading to the same conclusion. At present, however, I shall only say, that, if I have not been able to show that my theory is absolutely true, I believe no con-

siderate philologist will take it upon him, to assert that it is absolutely false. In this state of things, I have so much respect for public opinion, that if one of my arguments on the mode of baptizing had depended on my analysis of the word, that argument I would have, in this edition, withdrawn. But I purposely avoided laying any stress on an opinion, which I knew would be contested. In my inductive account of the meaning of Βάπτω, and of all the words relating to Baptism,—that is, the account of them taken from examples of their actual occurrence in various authors,—in that part of my explanation, there may be new illustrations, but there is no novelty of sentiment. I agree with the oldest writers on the subject, ever since that era of free discussion, the Reformation from popery."*

The work is thus characterised by a reviewer of it, in the Christian Herald:—

"We consider it a candid, learned, ingenious, and masterly discussion of the more important points in the baptismal controversy; and a valuable accession to the department of biblical criticism, connected with this subject." "Mr. Ewing's illustrations upon the mode of baptism, and Dr. Wardlaw's reasonings on its subjects, are two works, to which we are disposed to attach a higher value, than to anything that has yet appeared in this controversy: they are worthy of being placed beside each other, not as rivals, for they occupy different portions of the field; but as contending together, and contending with similar success, for the faith and practice, 'once delivered to the saints.'"

It will not, I trust, be imagined, from anything which has been said, that the Essay on Baptism can be read with interest, only by the scholar or the

* The author refers, in particular, to John Knox's Liturgy, and Dr. Owen's Exposition of the Epistle to the Hebrews.

critic. It will be found, by every intelligent reader, to throw light on many important passages of Scripture; while it is interspersed, in the author's happiest style, with striking applications to the conscience and the heart. The spirit manifested towards those of opposite sentiments, and the advice offered to inquirers on the subject, are, in particular, highly instructive. As an example of each, take the following brief extracts:—

"I hope that Christians of the Antipædobaptist persuasion, will not regard this Essay as a token of hostility. An endeavour to detect error, and to establish truth, is an act of friendship to every member of the body of Christ. That the difference of judgment I am to treat of, appears to me to be a very serious one, I frankly acknowledge. But the general articles of the faith of my opponents, the constitution and government of their churches, and the excellence of their Christian character, are, for the most part, so unexceptionable, and so distinguished, that if, through the blessing of God, we could but come to an agreement on this ordinance of Baptism, there would remain nothing to prevent our most cordial union. Even as things are, some of my most loving, and beloved, Christian friends are of the persuasion, which I feel it my duty to oppose. I shall contend earnestly to gain my brethren. For the truth's sake, and for their sakes, I must tell them what I believe to be truth, and must warn others against following their example, in what I believe to be error. But few things would cause me greater distress, than to give them any just ground of offence, or to cherish in myself, or in others, any unkind disposition towards them."*

* The above is the concluding paragraph, of the introduction to the volume. With an evident satisfaction, corresponding to the

"To inquirers I beg leave to offer one advice. Take a little time to your inquiry. If you have read the foregoing pages, you must have observed that, in every view of the question, the field of discussion is pretty extensive. I do not think that the subject is in itself difficult. But it admits of numerous illustrations; and the controversy which has arisen from it has been made difficult, partly by early superstition, and partly by modern ingenuity and zeal. It has often surprised me, therefore, to see persons, young in years, and young in Christianity, deciding on a point entirely new to them, with a promptitude, and a confidence, and a contempt of brotherly or pastoral expostulation, which I could not ascribe to the strength of the evidence that had been laid before them. I will not deny, that some may adhere to my views of the subject, from education and prejudice, rather than conviction. On the other hand, I know many who renounced them, with very little distinct knowledge of either that which they abandoned, or that which they embraced. With some it is indeed gloried in, as a test of truth on the question, that their belief is obvious, and compliance with their practice an immediate duty. The step, once taken, is certainly not often retraced. Perhaps it is not often seriously reviewed. It ought, therefore, to be the more seriously considered beforehand. I have been sometimes accused of endeavouring to perplex, and to confound inquirers. If I ever do, it must be very wrong. At any rate, I would not hurry them. I should be glad to prevail with them, neither to hurry themselves, nor to allow themselves to be hurried by others. That you may act for yourselves, you must judge for yourselves. That you may judge for yourselves, you must carefully examine

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sentiments here expressed, my father afterwards mentioned in a letter, "a review of the work (in the Baptist Magazine, of London,) which is very temperate, and even respectful and kind."

the rule of judgment. The doctrine of Scripture is not always to be seen, in the apparent language of one or two detached passages. Search the Bible as a whole, and search it with prayer for Divine direction. Beware of prejudice in favour of change, as well as of prejudice in favour of custom. Many a one, who thought he could not be mistaken in the step to which he was, at one time, strongly inclined, has afterwards been very thankful for the unwelcome admonition, which led him to proceed with greater deliberation."

But, of all classes, the book must be interesting to Christian parents. The discussion with which it is occupied, has come, by the concurrence of adventitious and extraneous causes, to be regarded by many, as little better than a noisy strife of tongues. But to the class to which I have alluded, it must appear as a matter of the deepest interest. And such will find, in the Essay under consideration, not the cold and barren speculations of a theorist, but the earnest convictions and fervent emotions of one, who was writing of some of his dearest privileges and hopes. No believing parent, indeed, could ever have received the ordinance at his hands, without being struck with the value which he evidently placed on it, as a confirmation of that promise, "I will be a God to thee, and to thy seed after thee." But as an illustration of my meaning, I will transcribe a single sentence from the letter, in which he first informed me of his being engaged in a work on the subject: "I am preparing for the press, a little work on Baptism; during

part of which, I have felt much for your little one, as I formerly did for yourself." These words give an insight into the heart of the parent, more clear and impressive than pages of laboured description. They plainly indicate what was, indeed, the fact, that while, from the native tenderness of his disposition, a most loving father; his love was interwoven and indissolubly connected, with deep impressions of the depravity of human nature, the preciousness of Christ, and the absolute necessity of the Spirit's gracious influence. So that affection for his offspring was not only a strong, but a sacred principle; and while it was expressed by the most endearing, as well as thoughtful kindness, it overflowed in solemn and fervent supplication, and mingled in some of the highest exercises of faith and hope. He thus wrote, in the same year, with reference to the illness of his eldest grandchild:—

"What a call you must have felt his illness to be, to commit him, more earnestly than ever, to the mercy of his Heavenly Father, and of his kinsman Redeemer! We both join you, in this consoling exercise of faith. I remember, I used to feel very desirous, that the Lord would spare you, till you could read the word of God, and hear the Gospel, for yourself. He was pleased to hear me, and, I trust, to grant his blessing to you, on the means of grace. May he hear us, likewise, for your child!"

Although, during the early part of the year, made very busy (as my mother expressed it in a letter) "by keeping two printers at work," my father found time

to assist her, in a favourite and very successful project—namely, the publication (by subscription) of a volume of "Sermons by Ministers of the Congregational Union of Scotland." Her object was, to aid the "benevolent" branch of a fund previously formed, for the widows and orphans of ministers, connected with that body. Besides acting as editor to the volume, my father contributed to it, a sermon on "The Sympathy of Christ." It is founded on Heb. ii. 18; and it contains, besides some beautiful illustrations of the Saviour's character and work, an interesting view of the nature, and the various forms of "temptation," as referred to in the text. They "had, thus, the satisfaction of procuring for the fund, the clear profit of £418. 0*s.* 10*d.*; besides giving the authors an opportunity of preaching the Gospel to many, in various parts of the world, to whom they could not, otherwise, have had access."*

In the same year, Mr. Orme, as the organ of a considerable number of other pastors, connected with the Congregational Union, sent out a circular letter, proposing a plan for correspondence among the churches, more systematic and minute than that, arising from the regular business of the Union. I am not aware that the plan was ever carried out; but it was proposed with the best intentions, and must have occasioned to Mr. Orme a large expenditure of time and labour. I mention it, merely for the sake of inserting my father's reply to his letter;—

* Memoir of Barbara Ewing, &c., second edition, p. 73.

"Glasgow, 25th August, 1823.

"My Dear Sir,

"Various circumstances, with the detail of which I need not trouble you, have prevented me from replying to your circular letter of the 27th June, so soon as I intended. No very particular remarks were made on it by members of our church, either in private or in public. I believe, however, that it gave general satisfaction; and, in what follows, I shall state what I conceive to be the sentiments of my brethren, as well as my own.

"There ought certainly to be the utmost readiness among all Christian churches, to correspond and co-operate with one another, in all the ways mentioned in your letter, when, in the course of Providence, an actual occasion occurs to call for it. Whether it be proper to institute a measure of *stated* operation, for the performance of an *occasional* duty, may require to be considered. The trial of the plan proposed may, perhaps, serve as an experiment, for helping us all to come to one conclusion on the subject.

"With regard to 'the extent, and existing state of the church and congregation' in Nile-Street, I feel it a very delicate matter for the pastor to express an opinion. It is of more consequence to observe what God saith of us in his word, than what we may feel disposed to say to one another, concerning ourselves. It may be right, however, to remark in general, that, considering the population of Glasgow, and the existence of only two sister churches in the place, the 'extent of the church and congregation' in Nile-Street cannot be reckoned greater in proportion, than that of other churches and congregations, of the same connexion, in almost any part of the country. I make this remark in the hope, that it may tend to humble us, and to encourage brethren in less favourable situations.

"One of the most promising signs of the times, in this city, is a willingness to hear the Gospel. I believe there is no serious evangelical minister of any denomination, whose place of

worship is not well attended. What a sphere of usefulness is this! What an encouragement to that most delightful part of our work, the preaching of the Word!

"There is also much liberality, combined with conscientious principle, among serious Christians, whether ministers or people. Every cause of general interest to piety, or benevolence, is respectably supported. Societies, and juvenile societies, for the circulation of the Bible, for missionary purposes, and for Sabbath-school instruction, abound and flourish. In short, the good and faithful servant must find plenty of work; while the wicked and slothful one will have no apology, for keeping his talent laid up in a napkin.

"May you and I, my dear Sir, obtain mercy of the Lord, to be faithful!

"Ever most truly yours,

"Mr. Orme. GREVILLE EWING."

The "liberality, combined with conscientious principle," indicated as well as mentioned in this letter, was, indeed, remarkably exhibited by the writer. I allude particularly to the spirit which he manifested, towards faithful ministers of all denominations, in Glasgow. He delighted, on every fitting occasion, to "acknowledge them that were such;" and, especially, to embrace every opportunity of showing, how fully they could unite, in promoting the cause of their common Lord. I find, during this year, a record of his occupying, on a Sabbath evening, the pulpit of the Rev. Dr. Heugh; the object being, to address teachers and children, belonging to the "Bridge-gate and Salt-market Sabbath-schools." I well remember, that, on a former occasion, the Rev. Dr. Mitchell preached in

Nile-Street, for a similar purpose. With him in particular, being nearly his own contemporary, as well as otherwise highly worthy of his esteem, my father was on terms of the most cordial friendship. Among the last specimens of correspondence which he preserved, were some warm expressions of the Dr.'s affection for him, and gratitude for his sympathy in times of domestic affliction. This indeed he was ever ready to express, for his brethren in the ministry, in trials personal or relative—whether occasioned by calamity, or by slander and reproach. There were others also, in various parts of Scotland, both ministers and private Christians, from whom he differed in opinion on many important points, who yet retained a place in his affectionate regard, and in his earnest supplications, that they might be led into all truth. I remember the deep emotion, with which he once described a visit from one of these individuals. In their conversation, his visitor expressed some sentiments which pained him exceedingly; but before parting, my father said to him, "Mr. ——, you must pray with me;" and in speaking of it afterwards, the delight which he experienced, in finding how unreservedly they could unite in this exercise, appeared to have been greater than he was able to express.

In the spring of 1824, it was thought advisable to put two large windows in the wall, behind the pulpit of Nile-Street Chapel. Being thus, of necessity, excluded from it for one Sabbath, my father spent the day at Kilmarnock—a place familiar to the

reader's recollection, as having often been before, the scene of his occasional labours. Three services were, at this time, held in an Assembly-room; and he intimated that they would continue to be repeated in the same place. In accordance with this notice, a supply of preachers was promised from the academy, an arrangement which led to permanent, and very important results. My father, on this visit to Ayrshire, preached likewise at Ayr, Girvan, Maybole, Catrine, Mauchline, Galston, Irvine, and Stewarton.

In September, however, he commenced a yet more extensive and important journey. Being deputed by the committee of the Congregational Union, his chief object was to solicit, in London and its vicinity, pecuniary aid for the funds of that institution, as well as for those of the academy. My mother accompanied him; and, after staying a week with us at Durham, they travelled on towards the south. They were most kindly received at Cambridge, where he preached and made collections; and on their arrival at London, they took up their abode with Mr. Orme, who had then recently removed from Perth to Camberwell—an event of which my father afterwards remarked, "we deplored it as a loss to Scotland; while we believed it would turn out, as indeed it has done, to the furtherance of the Gospel."

Immediately on his arrival, my father put into circulation a printed statement, in which the number of churches included in the Congregational Union, is given as seventy-two. It is also particularly men-

tioned, that of that number, twelve had pastors, able to preach in the Gaelic language. In speaking of extensive itinerancies, the Shetland Islands are named; in some parts of which, there were persons who never heard a sermon, except on the annual visit of the minister sustained by the Union.

Before entering, however, on his more official engagements in London, my father assisted at the settlement of his beloved friend and brother Mr. Orme, which took place on the 7th. It was an occasion every way interesting and delightful to him; as, besides his attachment to Mr. Orme, the other ministers who took a prominent part in the service, were old and valued friends.

On the following Sabbath, he again preached at Camberwell; and, afterwards, in twenty of the principal chapels in London and its vicinity. He found time also to make a short excursion to Uxbridge, at that time the scene of pastoral labour to the Rev. Dr. Redford—another Hoxton student who retains, and who has left behind him in Glasgow, some pleasant reminiscences of his college life.

My father's last public engagement in London, was on October 31st. He returned home, by Sheffield and Rotherham, where, besides repeatedly preaching, he had the pleasure of spending a few days with his valued friend Mr. Smith, already mentioned. In writing of these circumstances, my father remarked, "We had, in the course of this journey, much blessed intercourse with many old

Christian friends, as well as with many, whom we had never seen before."

Among their enjoyments, while in London, was that of seeing his surviving brother, Mr. William Ewing. The following is a part of a letter, addressed to him, after their return home :—

"We had great pleasure in the opportunity of seeing you all, in your own house, and we often think and speak of that pleasure. As to our pursuits in life, I believe it is wisely ordered, that what would seem intolerable labour to one man, is pleasure to another. Our circumstances, considered by themselves, have perhaps little in them to make us desire to remain in this world; and provided we are not unthankful, it is so far well; but when we consider ourselves as called to serve God, and also our fellow-creatures, it gives a salutary interest to every lawful exertion, and every situation of life; while at the same time, it reminds us of death, judgment, and eternity.

"Most cordially do I agree with you, that the only cheering prospects are the hopes inspired by the New Testament. Indeed, the hope given to sinful, mortal man, through the mediation of the Saviour, promised from the beginning, given in the fulness of time; dying for our sins; reigning to save; and about to come again to them that look for him, without sin, unto salvation—appears to me to be the grand subject of the Scriptures, of both the Old and New Covenant. The longer I peruse, the more I am delighted with them; and it is one of the highest pleasures of my official duty, to endeavour to expound, and commend to the regard of my fellow-mortals, the beauties and important truths which they contain.

"The discourse I delivered at the settlement of Mr. Orme, on John iv. 36, is published, with the rest of the discourses on that occasion. The first, by Mr. Fletcher, of Stepney, is a very able

vindication of the principles of nonconformity. The address to the church is by Dr. Winter. My part, the address to Mr. Orme. I have lately sent a short paper to the London Congregational Magazine, on the 23rd Psalm, which will, perhaps, soon appear, under the signature of *Onesimus*.* May you, and I, my dear brother, have our declining days made comfortable and useful, both to ourselves and others, by the faith, and hope, and love of the Gospel."

I am not sure whether it was in this year, or one preceding, that my father had the pleasure of renewed intercourse with his old and valued friend, Dr. Bogue. The Doctor, while on his last visit to Scotland, spent a few days at Carlton-Place—a time of much mutual enjoyment; much remembering of all the way, by which the Lord their God had led them, and confidential communication on matters that had exercised faith and prayer—a delightful foretaste of that purer fellowship to which they have now attained.

In the beginning of 1825, it was my father's privilege, to assist at the ordination of the first pastor, of a third Congregational church in Glasgow. The circumstances in which it originated, were peculiarly interesting. Their history commences, several years prior to this period, in the circulation of religious tracts in the Gaelic language, one of which found its way into the hands of a young man, in the western highlands, by name, Mr. Edward Campbell. The reading of it fastened conviction on his mind, and prepared him to welcome, after an interval of two

* See Cong. Mag. for 1825, p. 172.

years, the glad tidings of salvation, from the lips of an itinerant preacher. So eager was his desire for the knowledge of Christ, that he followed the preacher for a whole month; and then, with corresponding alacrity and zeal, began preaching himself, as he had opportunity, the truth which had given rest to his own soul. Being afterwards received into the Theological Academy, he continued, in Glasgow, the same zealous exertions on behalf of his countrymen. He gathered from among them, a congregation, to whom he regularly preached on Sabbath evenings; and, a church having been formed, (of whom many were the seals of his own ministry,) he was, at the conclusion of his studies, unanimously invited to become their pastor. It was a situation of great usefulness, not only to them, but to many of the Gaelic population, who are continually coming, as strangers, to Glasgow. From the prevailing poverty, however, of the class among whom he laboured, his work was attended by many privations and difficulties, under which, (being of a delicate constitution) in a very few years, he sunk into the grave. I am not aware that he had any successor, who preached in the language of the highlands; but the church has continued to increase and prosper.

My father was, this summer, unusually at liberty to travel, in consequence of Nile-Street Chapel being shut up, for the purpose of painting. He, therefore, accepted a renewed invitation to visit Hull and its vicinity, as a deputation from the London Mis-

sionary Society. After spending a Sabbath with us at Durham, and preaching there, and in the vicinity, five times—he commenced at Hull, on June 9th, the special duties of his mission.

In going from one to another, of the places in the neighbourhood to be visited, a little incident occurred, which afforded him, at the time, considerable amusement. A person was introduced to him, who had offered the use of a horse and gig, for his conveyance. After arranging as to the time, he said to his new friend, "I suppose you'll have the kindness to drive?" "Would you wish me to do so?" said the other, looking somewhat surprised. "Most certainly," said my father, "if it be not inconvenient; I am not in the habit of driving, and should greatly prefer your doing it." "Very well, Sir, it shall be as you wish; only, I am the constable, Sir; and not many people like to be driven by me." "O, never mind that," was the reply; "if you'll drive me, I sha'n't mind going to ——, in charge of the constable."

In one of the first letters which we received from my father, in 1826, he observed—"I would write oftener, but this heavy Lexicon! I am only in Ξ." Yet ponderous as this engagement was, and likely to absorb the attention of its author, it caused no diminution of his other labours, either ordinary or extraordinary. The same sheet mentions the resumption, for the season, of his usual sermons to children. Among the records of the year, also, are several journeys, each of which demands some notice. The

first was to Leith, to open the chapel still occupied by the church under the pastoral care of Mr. George Cullen, formerly a student at the Theological Academy. It has been stated, that my father's behaviour to the students, was entirely free from the charge of *favouritism*. I must not therefore, with regard to any individual, use the expression, that he was a special favourite. It would be, in this case, much more accordant with the feelings of both, to say that their mutual attachment, in a peculiar sense, resembled that of Paul and his son Timothy—a resemblance, indeed, which became increasingly apparent, as advancing years brought one of them, like that apostle, to appropriate to himself, the title of "the aged." He had formerly attended the ordination of Mr. Cullen; and now rejoiced in seeing him and his people removed to a commodious place of worship, in a situation favourable for extending their sphere of usefulness.

Another pleasant excursion was to Kilmarnock. In terms of the announcement made by him, on a former visit, a student (now the Rev. John Campbell, D.D.) had been sent from the academy to preach, and in compliance with the wishes of the congregation, had statedly continued his services. He was honoured to form a church, of which he became the first pastor; and although, ere long, removed to his present extensive sphere of labour in the Tabernacle, London, the foundation was thus laid for great and permanent good, to one of the most important manufacturing towns in Scotland. My father's visit, in 1826, was made for

the purpose of opening a chapel, capable of containing nearly seven hundred hearers, which, together with a house for the minister, had been erected in a time of great commercial depression. It was a consummation exceedingly gratifying to him, as resulting from the energetic labours of one, for some time trained under his own eye, for the work of the ministry; and also (more remotely) connected with the frequent itinerant preaching of himself, and other pastors in the west, during many years.

In July, my father gave a week to itinerating in a district, which my mother, in a letter to me, thus described:—

"In one parish, there is a good man in the church, but so undiscerning, that he really grieves the hearts of Christians, and must throw the careless into the most secure slumber. Most of the clergy are either fops or drunkards. Your father had one of them hearing him, in a light-coloured coat, white hat and trousers. In short, the people have as much need as the heathen, of hearing the words of eternal life. Your father says, he never saw such eagerness to hear, and such deep attention, except in Caithness, and in some parts of the Highlands. He preached at B——, every morning, at the breakfast hour; and then went to some other place, distant from six to nineteen miles, and preached in the evening. His kind host had every thing most punctually arranged, which is, as you know, a great comfort to him."

This last sentence will recall, to many who read it, a striking feature of my beloved father's character. His habitual punctuality might be inferred, from the

habits of regularity and order, already ascribed to him. But it was so remarkable, as to require distinct notice; and while it greatly facilitated his own multiplied engagements, it occasioned him, of course, a large measure of annoyance, from the very frequent absence of it, in others. This can, especially, be understood by those, who know the manner of conducting Scottish funerals, and the very frequent demands made, in connexion with them, on the time of ministers in large towns. Of all appointments, however, in those connected with preaching, he was, on this point, the most sensitive. To such as were accustomed to see him in the vestry, a likeness of him taken in a waiting attitude, with his watch in his hand, would have conveyed, perhaps, a more characteristic resemblance, than any other that can be thought of.

Again, in September, he was from home, in the service of the London Missionary Society, at Chester. On the Sabbath spent there, his own pulpit was supplied by my husband; who also conducted the worship of the previous Friday evening. On that occasion, as I well remember, he was the bearer of a message from my father to the church, particularly requesting them to remember him in prayer during his absence; and assigning as the reason, that he "believed he had often profited greatly, by their prayers, in times past."

This was the last visit, unalloyed by sadness, which I ever paid to my father's dwelling; and all the

recollections with which it was invested, are of the most pleasing character. Besides the opportunity of seeing his children and grandchildren, he had, also, two beloved sisters to meet, and share with us, our mutual pleasure. It was long since they had been together, under his roof; and the following description, by himself, of the place where the time was chiefly spent, may serve to show how many circumstances combined, to refine and to heighten domestic enjoyment:—

"For several years, we spent the summer in the country, on account of Mrs. Ewing's health. We always got a situation so near Glasgow, as to admit of my attending my usual duties, to the church and the academy. For the last four years, she felt herself particularly happy, in having got our summer quarters, on a farm belonging to her brother, with the place of her birth in view, her native fields to range in, and her nearest relatives within a few minutes' walk.

"To return to the beautiful and classic grounds of the place of her nativity, where every spot was connected with some dear and early association; to gather honeysuckles and roses in places, which she recognised as the walks and rides of her childhood and youth; to go from field to field, where she was accustomed to see the game springing and starting before her; to visit the Rannan, and the avenue, and the old gigantic elms, and the majestic wood which towers above the garden, and the Shaw-holm, and the Sheep-park, and Bangor's-hill, and Crookston Castle; nay, and even within what we called our own premises, to pursue daily the more homely paths, along the plough-formed ridges, or on the banks of the river Cart, or to the top of the Corker-hill; to mark the agricultural operations of the season, the progress of the crops, the swells of the undulating surface of the neigh-

bourhood, the far-stretching vales, the immense ramparts of the bordering hills, and the peaks of the distant mountains in every direction—all this gave exquisite delight: I shall ever cherish the recollection: * * * * * to see her nimble gait, to hear her lively talk, to think of her conversation, at all times so superior on every subject, and never more so than with a family party, or with a friend alone."*

He might have added, as among the pleasures of this, and former summer residences, that in various places around them, he had often, in barns, cottages, or school-rooms, proclaimed to sinners the glad tidings of salvation. But I cannot forbear inserting, likewise, his own statement of the feelings, with which he looked back on our visit just mentioned:—

"My Dear Jessy,

"Now that, through Divine mercy, you have all got safe home again, I feel desirous to express the satisfaction I have had in your visit, to which I looked forward with desire; enjoyed as a daily-growing source of comfort, while it lasted; and now, look back upon with pleasure, and, I hope, with gratitude to our gracious God; who has mingled in my lot, so many undeserved comforts, and given me so large a portion of Christian fellowship, within the circle of dear relatives. To see you, and your husband and children, well and happy; and to think of you as a Christian family, and, as having your place appointed, in immediate subserviency to the maintenance of the cause of Jesus Christ, in an important sphere; these are sources of joy, as great as can well be expected, from relative circumstances, in the

* Memoir of Barbara Ewing, &c., second edition, pages 66—68, 87, 88.

present state. It was a great addition also, to the pleasure of seeing you, that I, at the same time, had a visit from two of my sisters. Altogether, this year has been distinguished, by the comforts of relative intercourse, to a degree which, considering our dispersed situation, and the progress of human life, cannot be expected often, if ever, to recur. May the Lord pardon our sins and sanctify our enjoyments: stand by us, in our several stations here, and receive us all, to dwell with himself at last, in heaven.

"My Lexicon still presses heavily upon me, and they say, I have grown lean upon it; but my health is quite good. Tell Mr. Matheson, I am within about eight days' work, of the end of Σ.

"You must not be vexed at me, for saying, Do not hate your dear children; but remember Proverbs xiii. 24; and observe especially, the very important word, *betimes*.

"I remain, my Dear Jessy,

"Your very affectionate Father,

"Greville Ewing."

Besides the protracted labour of the Lexicon, he was at that time, called to endure a trial, at first altogether new to him, and of many months' continuance. We have seen, how the design of the British and Foreign Bible Society had commended itself to his approval, and the part he had taken in the formation of its Glasgow Auxiliary. He had been there, to use his own words, "a member of committee from the day in which the society was formed, and a regular attender of it, for many a happy day." But a controversy now arose, too fresh in the recollection of most readers, to require

any farther description, than that it related to the circulation of the Apocrypha. Without attempting anything like a history of that discussion, or its results, I need only say, that my father, along with hundreds of other intelligent Christians, considered it premature to condemn, or to secede from the parent society, before its directors had had time to give a full explanation of their proceedings. At first, on finding that "his views of the subject were disapproved, by several members of the Glasgow committee, whom he loved and esteemed, he withdrew from its meetings, that he might not disturb their harmony; hoping that, in time, their differences and jealousies would be happily removed." When, however, it came to be moved, that their "connexion with the parent society should be dissolved," he felt called upon to attempt the expression of his sentiments. This exposed him, (in common with every other individual of eminence or notoriety, who objected to such a measure,) not only to the most trying kind of opposition, from persons, whose zeal in the cause was altogether recent; but also, for many months, to the most unseemly and cutting remarks, by anonymous writers.

There were, in this painful and protracted warfare, two or three things more particularly, which deeply distressed him. One was, the tone of derision and levity, with which, in too many instances, the question was treated. On his own part, he regarded it, as involving considerations of the most solemn respon-

sibility. He considered that an interruption to the labours of the British and Foreign Bible Society, might be the withholding of the only means of salvation, from souls who would pass into eternity, before new arrangements could be made; and he was therefore willing that, in the mean time, the continental population should see the Holy Scriptures, even with the appendage of the apocryphal books. In consequence of this, and of the earnestness with which he pleaded for it, it was asserted, that he was unsettled in opinion, if not altogether indifferent, as to the number or the inspiration of the canonical books. I believe a more groundless imputation, was never cast on any one. For, not to mention his consistency in obeying the will of Christ, in *all* things pertaining to his kingdom on earth—it is well known how scrupulously exact he was, in quoting the language of Scripture; and how carefully he distinguished between the words of Divine inspiration, and those of human addition, in whatever form introduced. But his own remarks on this point will form the best conclusion of it:—

"Because, in this discussion, I have adverted to the notorious controversy, maintained by the Greek and Roman hierarchies, against all denominations of Protestants, on the subject of the canon—it has been thought a doing of God service to represent me, as sceptical on the subject in my own mind. I appeal to my uniform doctrine, for more than thirty years, against the anonymous slander of the passing day.

"When I spoke in the committee, I declared that my own

faith on the subject of the canon, was precisely that of the Westminster, and of the Savoy, Confessions of Faith; and the whole of my argument was distinctly and anxiously applied, not to UPHOLD the presumptuous claims put forward for the Apocrypha, nor to LOWER any of the books of Divinely inspired canonical Scripture; but to REDUCE the Apocrypha to its proper level of merely human composition; and to DESTROY that monstrous connexion between God's word and man's device, which artifice and spiritual tyranny have an interest in producing and maintaining, not in printed books only, whether of interspersion or appendage, but in the bigoted ignorance of the superstitious mind."

"Among my revilers, on this occasion, there has been a breach of the ninth commandment. Who the guilty man may be, I neither know, nor wish to know. But whoever he is, since he may perhaps cast his eyes some day on this paper, I take the liberty of entreating him, as he values his final well-being, and his present peace of mind, to repent and pray to God in the name of Jesus Christ, for the pardon of his sin; and to make restitution to his injured neighbour, by contradicting the falsehood he circulated against him. The avowed object is to hold me up to the 'reprobation of the Christian church, and especially of fellow-citizens.' No man can be more unworthy than I am, of being numbered among the labourers in the Lord's harvest, or among the least of the little ones who believe in his name. But as to the threats of men, I have lived long enough to know, by experience, their vanity. 'God is our refuge and strength, a very present help in trouble.'"

My father had the happiness, in this trying season, to enjoy the sympathy of those, whose esteem he most highly valued. The occurrence, in November, of a town fast-day, was improved by him for proposing

a special prayer-meeting, one object of which should be, to seek "Divine direction, and a happy result, in the existing controversy respecting the circulation of the Holy Scriptures." To this proposal, his people most cordially assented; and it was an unspeakable relief to him, to hear their fervent supplications, on subjects elsewhere made the occasion of angry strife.

Dr. Wardlaw also, and Mr. Mc Gavin, both originally concerned with him, in the formation of the Glasgow auxiliary—although not, in every point, agreed with him in his views of the subject in dispute —were yet firmly united with him, in adhering to the original design of their institution, *until* the committee in London should explain their past proceedings, and their intentions for the future. With that explanation, when given, they were fully satisfied, inasmuch as it included an acknowledgment of error, and a solemn pledge to abstain from it, for the time to come. At the first public meeting afterwards, of the Glasgow auxiliary, my father was one of the speakers; and "the pure circulation of the Scriptures only," was the leading subject, not only of the report, but of every speech delivered on the occasion.

With the beginning of a new year, my father's attention was called to a very different scene. I allude to the unexpected death, under his own roof, of Mr. John Urquhart, an intended missionary, of whom a memoir, in two volumes, by Mr. Orme, was afterwards published. Having resided for some time, in the

vicinity of Glasgow, he had been an occasional communicant with the church in Nile-Street, and a frequent guest at Carlton-Place. Having for several weeks been much indisposed, he came now, for the last time, with the intention of proceeding, the next day, to his father's house at Perth. His disease however, increased so rapidly, as to render this impossible; and the distress occasioned by it was greatly increased, by a deep depression of spirits, succeeded by total insensibility, with which, at first, he was affected. But my mother, after minutely detailing these circumstances, was able to give us the following account of the closing scene:—

"On the fifth day after his coming to us, being relieved by the powerful remedies which had been employed, the depression entirely wore off. He told me that his mind was quite calm, and then in a tone of triumph, which I shall never forget, he went on to testify, that his hope was built on the Rock of ages; that Christ was a sure foundation; that he was able to save to the uttermost; and that nothing should separate *him* from the love of God, in Christ Jesus *his* Lord—repeating some of these expressions two or three times over, with increasing energy and exultation. On that day, his poor afflicted father came, and in the midst of all his sorrow, could not but rejoice and give thanks on his behalf. From this time, your father came frequently into his room, to pray with him, and say a few words, which he seemed much to enjoy. He always welcomed him with a sweet smile, and an attempt to speak, while he could; as he did also to me, when I mentioned a passage of Scripture. On Wednesday, the eighth day after his arrival, he exchanged the sufferings of this world for glory, honour, and immortality. Your father

had, on one Sabbath, requested the prayers of the church for him, as in dying circumstances; and on the next, he preached with reference to his death, to an attentive congregation, from 'Precious, in the sight of the Lord, is the death of his saints.' Is it not remarkable, that, in twenty-four years we have lived together, and with the many threatening illnesses there have been in this house, there never was a death in it before? And deeply as we feel this, it does not touch us in the tenderest part. We have thought it an honour, that the Lord should send so dear a servant of his, to receive, at our hands, whatever of attention, mitigation, or comfort we could afford."

Like every other occurrence, which, in the course of Providence they met with, they turned this event into a means of usefulness, by pressing upon those, who were interested by the talents and the lovely character of the departed, the unspeakable value of that Gospel, which had yielded him such strong consolation. For their Christian hospitality also, they received an abundant recompense, in the spiritual benefit of more than one domestic in the family; a blessing indeed, which in no small degree, contributed to the comfort of their own dying hours.

In February, my father, at length, completed his labours in the third edition of his Lexicon.* An extract from his own preface to it, will show that his motives in enlarging it, were still the same in

* It appeared with the title of "A Greek and English Lexicon: originally a Scripture Lexicon; and now adapted to the Greek Classics; with a Greek Grammar prefixed. Large 8vo. pp. 1150, in double columns. Duncan: London, 1827."

character, as those which prompted him to commence it at first:—

"The illustration of the Holy Scriptures is still his principal object; but students of every description will, he hopes, find the book, in some degree, suited to their respective pursuits; in the perusal, not of the Scriptures alone, but also of several other of the most valuable Grecian authors of antiquity. He has long been desirous of aiding studious fellow-Christians, in their researches into the original records of the Word of God; he has of late years, been particularly awakened to the importance of guarding them, against the errors likely to be generated, by a superficial and partial acquaintance, with miscellaneous specimens of biblical criticism."

A reviewer of the work, in the Eclectic for 1827, remarked:—

"Of such articles, (dissertations upon particular words,) the number is very great, referring chiefly to subjects of biblical interpretation; many of them are extended to considerable length: they embrace the most interesting questions in sacred, and often in classical criticism; and were we to say that they alone are, to a Christian scholar, worth more than ten times the purchase of the whole volume, we should be guilty of no extravagance. The student of the Holy Scriptures, who is not negligent of his own benefit in the most essential respects, will possess himself of the book, if in his power. Its cheapness is only equalled by the beauty and clearness of its typography; and, in the grand point of accuracy, it is exemplary. We have not discovered a single verbal or literal error, and only two in the marks of quantity. We may add that, in assigning the meanings of words, whether in the usual brief form or upon the more extended scale, Mr. Ewing has evidently not contented himself with copying the *dicta* of other lexicographers, but has

examined and thought for himself; and has signally impressed his work, with the characters of conscientious research and mental independence."

By the completion of this work so early in the spring, my father was set free to enjoy the annual meetings of the Congregational Union, which were that year, distinguished by one or two features of novelty. Increasingly impressed with the importance of the Gaelic population,* and believing that Christians of other denominations would assist, in the simple evangelization of districts, universally acknowledged to be greatly in need of it, the committee of the Union had resolved to open a separate fund, for "the preaching of the Gospel in the Highlands and Islands of Scotland." Some female friends to the cause had suggested a sale of ladies' work, at the time of the meetings, as a means of assisting that fund.

My mother had, very warmly, entered into this plan; and besides furnishing a large contribution of articles to be sold, she went to Edinburgh, to assist in the sale. My father, delighted with her zealous exertions, attended also, during a considerable part of the time; and thus, besides giving his countenance

* In an address upon the subject, published by the Committee, that population is stated as "amounting to 400,000; and as scattered over a country, where travelling is extremely difficult—some of the highland parishes being not less than sixty (computed) miles long."

to the effort,* he afforded to many who were friendly to the object, an opportunity of conversation with him, which they would not otherwise have enjoyed.

After an itinerancy, in Lanarkshire, of eleven days, he sent to us, in September, the welcome announcement of a visit, which he and my mother intended to pay to us, at Durham. The state of her health requiring them to travel slowly, they stopped, by the way, at Peebles, Hawick, and Kelso, at each of which places my father preached. They reached us in safety; and most truly could we say, as they afterwards did, "We both think, we never had a more delightful interview."

The time was longer, than they had on a former occasion, been able to remain; and to my father himself, as well as to all concerned, my mother's presence was the redoubling of whatever had before been enjoyed, from his visits. Around our own domestic hearth; in the dwellings of individual members of the church; in the village sanctuary; in the hearts of friends, whose kindness to us they valued ten times more, than if it had been shown to themselves; on many a favourite glade and hill—they left a store of the sweetest recollections, a treasure to be prized, as long as memory shall retain its power. And yet,

* He was equally forward to acknowledge the efforts of those, belonging to other denominations, for the dissemination of the Gospel in the highlands. Of the Paisley Itinerant Society, in particular, and the missionary labours of various ministers in the Secession Church, he was accustomed to speak with much pleasure.

like some other of the associations most fondly cherished, it is impossible to convey any adequate expression of them. This indeed (to readers of a memoir repeatedly referred to already) is the less necessary, as a letter is there inserted, written by my mother herself, in reference to this occasion. In that letter, as in our own experience at the time, there was abundant confirmation of what my father remarked, in the same volume; "To her last hour, there existed not a fonder mother for her child, and her child's husband, and their dear children." And while I felt, that these new relations had become new and additional ties between us, I was enabled, also, by having become a mother myself, to appreciate more fully, those "tender attentions," and that "fostering care, enlightened judgment and Christian faithfulness," so justly ascribed to her, in my earlier years.* In proportion to this increasing sense of her worth, is the pain with which I remember, that that interview was the last; but when I would indulge such reflections, I am checked by some of the last words which she addressed to me, on the day she left us—"We must not murmur, because we are obliged to part, but rather be thankful for the pleasure we have enjoyed, in being together."†

* See a Memoir, &c., pp. 65, 66, 97—99, second edition.

† My father preached, on their way home, at Newcastle, Berwick, and Portobello. At the place first named, he made a deep impression, not so much by his sermon, as by his opening prayer. It was almost entirely, in Scripture language; and that introduced in a

Not the least part of that pleasure, was the opportunity of telling us, more fully than they had been able to do by letter, of the many pleasing additions which, about that time, were made to the church in Nile-Street. I know not that these were more numerous than usual; but they were peculiarly interesting, from the circumstance, that they were, mostly, from the families of members, or among those who had grown up, from childhood, under the pastor's instruction and influence. So deeply had my mother felt this remarkable display of the Divine faithfulness, that it was one of the last things, afterwards mentioned by her, in her dying moments. The following memorandum, preserved in her hand-writing, of one of the cases referred to, may be taken as a specimen of many :—

"A most interesting conversation of two hours I had with her. She said, the three last lectures on Matthew, were surely such as might bring down the stoutest heart; and that in the course of his preaching, though miracles and prophecy were at an end, if he could see the inmost thoughts of her heart, he could not more accurately have stated her objections and presumptuous thoughts, and answered them. She alluded to an address he had lately given to the children of members, regarding the Lord's supper, and church fellowship; and said, 'I looked on it, as every word to me.' She said, it had often been her prayer, that God might give her pastor her soul, as a part with many, very many, of his crown of joy in the day of the Lord; and she trusted, with all her sins, and short-comings, and backslidings, that she knew

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manner so copious, appropriate, and fervent, that the hearers felt at once, astonished and awed.

something of that change, which was essential to seeing the kingdom of heaven; that all old things were passed away, and all were become new. I asked her to pray, and (though a little embarrassed at first,) she gave evidence, in earnest, scriptural breathings after God, and after conformity to his will, that she has not been unaccustomed to pour out her heart before him. A sermon of Mr. Ewing, on the death of the Shunammite's son, seems also to have been blessed."*

Another of the individuals referred to, has kindly favoured me with permission to make the following extracts, from letters which my father addressed to him, with reference to his joining the church :—

"4, Carlton-Place, August, 1827.

"My Dear Sir,

"I have received much comfort from your letter, which I have read with thanksgivings to God, and with the renewed kindling of a sincere affection, which I can say I have felt for

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* There is not here any allusion to the usual summer sermons to children. It was not, however, very long before this, that an announcement in the Glasgow Chronicle, of a pulpit Bible, Psalm-book, &c., presented to my father, as a token of affection, by the young men of his church—was accompanied by a special reference, to his long continuance in that department of pastoral duty; together with a remark on the "admirable simplicity, the winning address, and the heartfelt solicitude," with which he was accustomed to speak on those occasions. I am the more disposed to notice this circumstance, because, in subsequent visits to Nile-Street, while saddened by the desolations death had made, in seats once filled by members of the church, familiar to my earliest recollections; not a few of those by whom the vacancies were occupied, were recognised as having been, in former years, among the attentive hearers of "the sermons to children."

you for many years. O that the 'bowels and mercies' of mutual attachment may prove, indeed, to arise from the consolation that is 'in Christ,' and from the 'fellowship of the Spirit;' and may it be our happiness to enjoy, in time and eternity, 'the comfort of love.' Your letter helps me to enter into the Divine sentiment, 'Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still.'

"I do not object to ask your father about you, but I must see yourself. Come, if you can. * * * * * When you pray for yourself, do pray for me also."

"Tell your beloved parents, who have, so long, shown themselves my kind friends; and your dear brother, D——, lately become, like yourself, my hope and joy, that I sincerely join with you all, in your mutual congratulations, and especially, in thanksgivings to God. Let each of us take up the 103rd Psalm. Christ says to his church, 'O magnify the Lord with me, and let us praise his name together.' 'By him, therefore, let us offer the sacrifice of praise to God, continually; that is, the fruit of our lips, giving thanks to his name.'

"I am, my Dear Sir,

"Very truly yours,

"GREVILLE EWING."

In such happy circumstances, my father and mother saw the twenty-fifth anniversary of their marriage. It was a day, which had always awakened their most cheerful praises; but on this memorable occasion, it was marked and observed in such a way, as it had not been before. In a letter to me, written on November 16th, my mother says:—

"We had a very delightful party here yesterday, of our most particular friends, to unite with us in giving thanks to our

gracious God, for all his goodness and mercy, during a quarter of a century that we had been spared together. You may be sure, you and yours were not forgotten; and Mr. Matheson, and his flock and congregation, were duly remembered also, in our prayers and thanksgivings. May all the unmerited goodness, and long-continued kindness of the Lord, to us and ours, lead to more zeal and devotedness in all of us, and this will assuredly increase our happiness."

With similar feelings and enjoyments, they closed the year. On January 2nd, she again wrote to me as follows:—

"Last Monday, we ended the year, very happily indeed. Mr. Erskine of Linlathen, was with us, and staid all night. Mr. Cunningham of Lainshaw, and Dr. Wardlaw dined; Mr. Mc Gavin and several other friends, came to tea. We all felt, that it was a time not to be forgotten. The conversation, I may truly say, was heavenly. Mr. Cunningham read and expounded John xv., and prayed. It was past nine, before they all left us; and then, your father and Mr. Erskine kept up the subject, till we went to bed. There was so much noise in the street, that we could get no sleep; but it was not, to me, a weary night; except from the fear, that your father would be unfitted for preaching his New Year's-day sermon. But this was, by no means, the case. He gave us a very delightful discourse, from the 17th verse of the 72nd Psalm."——

——blessed assurance! on which the mind may firmly rest, amidst fading recollections, and changing scenes. "His name shall endure for ever; his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed."

CHAPTER XV.

HEALTH AFFECTED BY PREVIOUS LABOURS—DEATH OF RELATIVES—CONGREGATIONAL UNION, 1828—EXCURSION TO THE FALLS OF CLYDE—DEATH OF MRS. EWING—MEMOIR OF HER—EFFECT OF BEREAVEMENT—CONGREGATIONAL UNION, 1829, AND PLATE PRESENTED—VISITS TO ORCHILL, ETC.—DEATH OF SEVERAL FRIENDS—OUT-DOOR PREACHING—LAST VISIT TO DURHAM—PRESENT FROM LADIES OF THE CHURCH AND CONGREGATION—LOSS OF SIGHT—CONGREGATIONAL UNION, 1837—CORRESPONDENCE—CO-PASTOR ORDAINED—SERIOUS ILLNESS—RESIGNS THE PASTORAL OFFICE.

1828——1839.

ALTHOUGH the last year was closed in a manner so cheerful, yet even then, my father was not quite in his usual health. He had, some time before, remarked to us in a letter, "I feel the fatigue of the Lexicon, now that it is finished, more than I did, while I was engaged in it." And in looking back to that labour, in after years, he was accustomed to speak of it, as having been injurious, particularly to his sight. His ailments, at first, were considered only as a common cold; but the long continuance of a cough, and general debility, began, in the first months of 1828, to occasion to his friends considerable anxiety.

Thus predisposed to feel, even more acutely than was natural to him, whatever sorrows might arise, out of his relative connexions in life—he entered on a

season, respecting which, in looking back upon it, afterwards, he found "it difficult to believe, that any of its circumstances were not gloomy and ominous." Within the first quarter of the year, his "eldest sister, his only remaining brother, and his youngest grandchild, were removed by death." In writing to inform us of the first of these bereavements, he remarked:—

"Mrs. Evans sent me the last letter she had from her, which breathes a pious turn of mind, and a fervent acknowledgment of the goodness and mercy of God to her, and all the family. I earnestly hope, that she found Christ to be the only ground of a sinner's hope. May my soul cleave to him alone."

On March 2nd he thus wrote to his brother:—

"Your letter, begun on the 20th, and finished on the 26th February, has given me great distress. It grieves me to find, that my dear and now only brother, is in a state of so great suffering. I would hope, that your pain is, partly, owing to the needful remedies that are applied; and that, if it please God, you may yet recover. But I cannot deny that the case is alarming; and even should a respite be granted, neither you nor I can, at our time of life, expect much longer continuance in this world. The old age of the strongest is but grief and labour, and is soon cut off. May the Lord give us a higher prospect than this world can afford. We were favoured from our earliest years, with the Holy Scriptures, which declare that God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life. We have sinned, but God is love. In the Gospel he reveals his love, in a way worthy of himself, and suitable to us, viz., through the merits and mediation of Jesus Christ. The doctrine he teaches is comprised in the gracious invitation, Isa. xlv. 22, on which I

was preaching this afternoon: 'Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.' Believing him to be the Sun of righteousness, risen on our sinful world, let us look to him for that salvation from sin, which he reigns to bestow. 'Whosoever believeth—whosoever calleth on the name of the Lord, shall be saved.' May you and I receive, from Christ, this great salvation, and love God, who hath given us everlasting consolation, and good hope, through grace. May the Lord take away iniquity, and receive us graciously, and heal our backslidings, and sanctify us wholly; and give us an abundant entrance into the everlasting kingdom of our God and Saviour; that, should we never meet in this world, we may dwell together for ever in the better world, that is, the heavenly."

He had the satisfaction of finding, that the letter from which the above extract is taken, was received with pleasure, and repeatedly read by my uncle; but the dreaded stroke very speedily fell, for the tidings of his death reached my father on March 12th. He expressed himself as particularly affected by the event, from the circumstance, that his brother having been next in age to himself, had been, in their childhood, his only play-mate.

From these mournful recollections, his mind was, in some measure, happily diverted, by an occasion of remarkable refreshing and enjoyment. The annual meetings of the Congregational Union were in that year held at Glasgow; and the following account of them, derives additional interest from the fact, that it is the last communication of the kind, which I ever received from my mother's pen.

"Our meetings were most delightful. I had thought that nothing of the kind could surpass the last, but I must acknowledge that the Lord exceeded my expectations. On Wednesday our present students were examined, and your father was highly pleased; he said, he should have been gratified, that the most learned body in the kingdom had been present."

Then after noticing that, on two successive days, forty-two ministers dined at their house; and mentioning also the two annual sermons preached by Dr. Paterson and Mr. Burnett, she proceeds :—

"Our evening meeting was most soul-stirring. Your father was only to read his motion, and was forbid to speak; but to comply with this he found to be impossible. He could not restrain his feelings, but poured them forth in a burst of eloquence not soon to be forgotten, and which, among his own people, I am sure, left few dry eyes. Indeed, all the speakers had an unction from on high, in no ordinary measure, if I mistake not. One friend said he had never in his life, enjoyed such 'ecstatic delight;' and every one seemed at a loss to express their feelings. O how very good and gracious is our heavenly Master, to permit sinful creatures to taste so much heavenly joy!"

While his health (previously so feeble) was still suffering from the circumstances already described; he was again agitated, by the tidings of death's first entrance into our family. The following is part of the sweet and comforting letter, which he addressed to me, on the mournful occasion :—

"Glasgow, April 8th, 1828.

"My very Dear Jessy,

"We have received your letter. We weep along with you. She was a dear, sweet little infant, one of God's pleasant and

precious gifts. We feel thankful that our last visit to Durham gave us an opportunity of seeing her, in this world; and our hope of obtaining mercy in that day, includes in its many delightful anticipations, the expectation of seeing her infant face again, (with a glory celestial,) and hearing that the name of Katherine Lawson Matheson, has been found in the Lamb's book of life. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ. When the Lord uses the rod, it is not joyous, but grievous; yet who can smite with such tenderness as he? While we sympathise with you in all, we have not an High-Priest who cannot be touched with the feeling of our infirmities. We shall be with you, in spirit, to-morrow evening, when, I trust, you will be enabled, in sure and certain hope of the blessed resurrection, to bury your dead out of your sight. May we all profit by these increasingly frequent visits of death."

Under the pressure of all these accumulated trials, my dear father had, as usual, the sympathy of his people. This was kindly expressed by the trustees of the chapel, in a resolution passed, and transmitted to him, in the beginning of April. And before the close of the month, he again received, from some of "the young men belonging to the church," a mark of their affection and gratitude for his services. In presenting it, they begged to assure him of their "sympathy in all the trials, with which he had been visited, and their humble prayers on his behalf, that the Lord would sanctify bereavement, restore his health, and bless his family." The following was his acknowledgment of their gift:—

"Glasgow, 15th April, 1828.

"My Dear Young Friends,

"I yesterday received your valuable and esteemed present, of a pair of gold spectacles, with silver mounted case. Accept my sincere and cordial thanks for this repeated instance of your kind attention, well suited to my time of life, and exceedingly gratifying, as a token of the continued affection, of the young men of the church under my pastoral care.

"The provision you have made for helping my visual organs, is, I trust, a pledge, that you aid me by your prayers to God for me, that he may enable me to take, and to give, clear and impressive views of revealed truth for our mutual edification.

"May the Lord spare you for a day of service in his vineyard, when he, who is now cheered by your zeal, and affection, and sympathy, shall, in the mercy of God, have been gathered to his fathers!

"Regarding you as my hope and joy and crown of rejoicing,

"I remain, my dear young Friends,

"Your unworthy, but warmly attached Pastor,

"Greville Ewing."

Down to the end of May, my father continued to write to us of "much debility and languor," with the addition, indeed, of a complaint that threatened to be permanent. With the advancing season, however, his fears were, in a great measure, removed: various easy excursions were planned for him, one of which, in particular, to the romantic island of Arran, he very much enjoyed. To use his own words, "there were bright days, that summer, and pleasant scenes too." On September 1st, he wrote to us, saying that he now felt quite equal to his ordinary duties, and

cheerfully mentioning how they would shortly be increased, by the return of the students, after the vacation.

One more excursion, however, was yet contemplated, in the hope of still further bracing him for these additional labours. In what remains to be mentioned respecting it, I shall use, as much as possible, his own narrative; considering it, at the same time, unnecessary, as that narrative is already before the public, to enter into particulars, which, in themselves, are deeply interesting.*

"In the morning of Wednesday, the 10th of September, 1828, the day of our journey to the Falls of Clyde, when the coach had come to the door, my dear wife came to me in the study, and said, 'Let us commit ourselves to God.' Little did either of us think, that we were now to close those exercises of secret social worship, which always had so greatly enhanced to us the comforts of our sweet home. Standing together, hand in hand, we spent a few minutes in prayer, committing ourselves, and each other, and our dear fellow-travellers, to God, for time and eternity, and particularly for the excursion on which we were setting out. We immediately stepped into the carriage, and drove from the door of that house, which her presence had made a happy dwelling for four-and-twenty years; but to which now, she was never to return."

They proceeded—"a happy couple, with a joyous family party," by the usual route, to visit spots, romantic indeed, and, without proper caution, dangerous,

* Memoir of Barbara Ewing, second edition, pages 105—143.

but resorted to annually, by hundreds of travellers, with impunity. The narrative proceeds :—

"We had entered the Bonnington avenue, had passed the first, and were approaching the second gate, where strangers put down their names, and proceed on foot to view the Falls of Clyde. We were so near this gate, that, in three minutes, we should at any rate, have left the carriage till our return. Here there is a descent on the edge of a steep bank ; but the road is good. I had gone the same road before in a carriage, without any disaster; the coachman seemed to advance confidently, yet slowly, as he had been desired. Mr. Cathcart's servant, who was also on the box, says he proposed to the coachman to put on the drag, who answered it was unnecessary. I can say nothing from my own observation, for I was sitting with my back to the horses. I was on the right-hand side of the carriage, which was the side nearest the declivity ; my wife was next me on my right hand ; and Miss Cathcart beyond her, on the same seat ; Mr. and Mrs. Cathcart were opposite. On beginning to descend, Mrs. Cathcart, looking forward, said, 'I think we had better stop, and get out here.' Her look rather alarmed me ; but, to the best of my recollection, I made no answer. Presently, my wife said, 'It is too late to bid him stop now.' In an instant after, I heard both the coachman and Mr. Cathcart's servant begin to scream, in consequence of finding, as I suppose, that the carriage was going off the road. I believe they both leaped from the box, the one to the one side, the other to the other ; but I saw not what they did. I now felt the coach go off the road, fall to the right, first on its side; then turn over, bottom uppermost, and go down the precipitous bank, a considerable way, immediately above us, and throw us out on the ground with much force ; and finally fall on its other side, when it was stopped from falling farther, by some trees, I believe ; and I saw it resting, with Miss Cathcart lying under it from the breast downwards ; Mr. and Mrs. Cathcart, both

evidently injured, lying near each other, a little behind; Mrs. Ewing sitting on the bank a little before, and apparently stretching her hand towards Miss Cathcart; while I was left a little higher on the bank, conscious of some sort of shock in my left shoulder, but not, at the time, sensible of any material hurt. I now heard the servant cry, 'Miss Cathcart is killed!' This called my attention to her perilous situation; I slid down to attempt to raise the coach, and to draw her out from below it; and, after some ineffectual struggles, with the assistance of the servant, and her own efforts, she was extricated.

"I then turned towards my wife, whose place was now a little above my position; and, for the first time, perceived the dreadful calamity;—her right leg broken close by the ankle—the leg-bone protruded far through the skin—the foot quite out of its place—the fracture of the bone, the laceration of the flesh, and the streaming of the blood,—all equally appalling! And yet she was sitting in silence with perfect composure. To my exclamation of agony, she calmly replied, 'Yes—I cannot help it:—the will of God be done!'"

On Monday the 15th, my dear father wrote to us as follows:—

"May the Lord uphold you under my heavy tidings. My beloved Barbara, after much bodily suffering, died yesterday at noon—Oh, I cannot tell you yet, how gloriously; but, among other things, she sent you this message—'Tell dear Jessy, how much satisfaction I have had, in the evidence I have seen of the grace of God in her; how much I have rejoiced in her usefulness, and in that of her dear husband; and how much I love them, and their dear children; and tell them, I hope to meet them, and their children, both young and old, in the heavenly world.'

"I am a little hurt in the left shoulder; but I was leeched and bled in the arm, and am almost quite well. O pray for me,

that the affliction may be sanctified. I hope to go home by Wednesday—a mournful return to my home, with the *body* of my wife. But it is of the Lord's mercies that I am not consumed. He hath no pleasure in the death of the wicked, and therefore he took the one of the party who was the fittest for heaven."

So absorbing was the grief, and so overwhelming the suddenness of this afflicting bereavement, that perhaps at the time the mere *circumstances* of the case, were felt as comparatively immaterial. It was, however, no small aggravation even of such distress, that the sufferers were from home; debarred not only from the comforts of a settled and accustomed abode; but denied the presence and assistance of tried and familiar friends, who would have counted it a privilege, if on the spot, to do all, that such friendship so well knows how to perform. More than one affectionate relative did, however, hasten to the scene; and on the same day as the date of the above letter, they were favoured with a visit from Dr. Wardlaw, and Mr. Mc Gavin. They arrived most seasonably, just when the loved remains were about to be placed in the coffin; and Dr. Wardlaw, in conformity with Scottish custom, offered solemn prayer, with those who were able to be present in the chamber of death, on that sadly interesting occasion.

As one sustaining the relation of a son; and deeply participating in the loss sustained, by the removal of a most affectionate mother, my husband joined the family circle, at the earliest moment which his distant residence would permit. He arrived at Glasgow on

the morning of Saturday, September 20th; and reached the house of mourning, while my father was conducting the exercises of domestic worship. In the reading of the Scriptures, there was a tremor in his voice, indicative of powerful and conflicting emotions; but in the outpouring of his heart before the footstool of mercy, the firmness of unshaken confidence, and the tranquillity of a submissive spirit, were alike discovered. His feelings, however, at that time, will be best understood, by his own description of them, as given in a letter to me:—

"I am not a little surprised, at the degree of composure I generally feel; but I am only about to experience the bitterness of the change. O that when human sympathy may be less remarkably expressed, our gracious God may draw me more closely to himself; may sanctify my affliction; may give me more of the spirit of prayer and watchfulness; may quicken me to diligence in duty; and keep me in habitual readiness for eternity!"

"Human sympathy" was never, perhaps, more extensively called forth, by any occurrence in domestic life. It was, indeed, justly considered as a public loss; and besides this, there were circumstances, which brought it home to the bosoms and the hearts, of many a secluded and private family. Scattered through the length and breadth of Scotland, were those who could tell, how seasonably and kindly their cares had been lightened, by the hand that was now to reach them no more; and yet more widely diffused were they, who had enjoyed the most ample

opportunity of knowing what must be *his* calamity, who had lost the companion of his most laborious journeys—the zealous coadjutor in his most humble labours—the very life and charm of his most enlarged hospitalities. While thus, not merely from personal friends, but from every quarter, he derived a soothing and gratifying influence, yet, had this been his only support, he might well have said, "Miserable comforters are ye all!" He who "knoweth our frame," could alone assuage the anguish of the wound he had inflicted; and he did enable the sufferer to say, that as his affliction abounded, his consolation by Christ did much more abound. Bewildering and unexpected as was the manner of the dispensation, he fully realised the truth of a remark, made by him many years before, in a chamber of tedious and protracted suffering—"The fact is, *we* can bear nothing; but *He* can enable us to bear anything."

My husband reached Glasgow, just in time to accompany the funeral procession to Eastwood church-yard, where, in compliance with her own dying wish, my mother was interred, in the vault belonging to the family of Pollock. On the next day, her death was improved in a sermon by the late Rev. George Logan, minister of the parish, and one of those to whom reference has already been made, as largely sharing in my father's sympathy and esteem. The church in George-Street, Glasgow,*

* Dr. Wardlaw's church—removed, some years before this, from their original chapel in Albion-Street.

showed their participation in the loss sustained by their brethren at Nile-Street, by closing their chapel, in order to unite with them in the afternoon worship, and in hearing from Dr. Wardlaw, a funeral sermon, on 1 Cor. xv. 23.* Looking around upon a densely crowded assembly, he made the remark, "Who is there among us, that may not truly say this afternoon, I have lost a friend?" The sermon contained an outline of the character of the deceased, given (to use my father's words,) "from long acquaintance and friendship; and in that style of appropriate elegance, and affectionate sympathy, which is characteristic of the excellent author, and which was never more highly appreciated, than on this occasion."

My husband having remained with my father, as long as his own duties at home would permit; and having promised him a visit from myself; he was the bearer, on his return to Durham, of the following letter to me:—

"My Dear Jessy,

Mr. Matheson will tell you that I am not very able to write; but I am loth to let him go, without sending you a few lines, to thank you for your kind sympathising letters, and to tell you, how many good services your husband has rendered me in my affliction. He has written many letters for me; has preached for me in a way, which I hope God has been pleased to bless; and his conversation, and kind attentions, have been equally gratifying and edifying. He leaves us to-morrow, and I trust he

* Published by Wardlaw & Co., Glasgow.

will have a safe and prosperous journey home, by the will of God; find you and the dear children well, and resume his labours at Durham, in the fulness of the blessing of the gospel of peace.

"When you come, you will find us going on, without material change of family arrangement. Miss Cathcart has, at my request, kindly agreed to stay here, at least for the winter. Pray for me, that the Lord may direct my way; and enable one who is a widower indeed, and desolate, to trust in God, and to continue in supplications and prayers, night and day. O that I may finish my course with joy, and adore redeeming love to all eternity.

"With love to the children, and to your own dear self,

"I remain, my very Dear Jessy,

"Your affectionate Father,

"GREVILLE EWING."

The arrangement above referred to, as being made "at least for the winter," became a permanent one. Miss Cathcart had already for some years been resident in the family; and although blessed with near and affectionate relatives of her own, she preferred remaining to cheer his solitude, and relieve him of secular cares, to the home of her childhood, and the bosom of her family. Perhaps no one living, was so fully able either to sympathise in a bereavement, in which she deeply shared; or (by long acquaintance with his feelings and domestic habits,) to preserve both, so far as it was practicable, inviolate. This was known to every one, at all acquainted with the circumstances of the case. But only those who had opportunities for personal observation, can imagine the entire

devotedness—the unwearied assiduity—or the affectionate pleasure with which she sought to console and sustain him, under all the vicissitudes and growing infirmities of his remaining years. His oldest friends and nearest relatives, too, can abundantly testify, that her regard for him was manifested in the cordial welcome, and uniform kindness, with which she ever, as presiding over his household, received and treated them.*

Among my father's first engagements, after this distressing season, was the preparation of the memoir already so repeatedly referred to. Such a work was demanded not only by the character, but by the extensive usefulness of her who was the subject of it. The feelings which he experienced, during its progress, as well as on its completion, are thus described in various letters to us:—

"I am busy with a memoir, and it takes such hold of my mind, that I can hardly think of anything else. It has been a severe, but I hope a profitable task, and a most interesting one."

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* Some time after, Miss Cathcart received a gratifying testimonial of the estimation, in which her kind attentions to their pastor were held, by many of the church in Nile-Street. This was a very handsome writing-desk, containing within it a pair of gold spectacles, with various other useful and valuable articles. On the desk was this inscription:—"Presented to Miss Cathcart, by a few female friends belonging to the church and congregation in Nile-Street, as a small token of their affectionate regard; and especially for her unwearied attention to their revered and beloved pastor, Mr. Ewing. Glasgow, December 14th, 1837."

"The memoir is now in the shops. I feel as if my part of it were remarkably superficial; but it contains many excellent letters; and the character and the catastrophe are both so affecting, I hope the Lord will be pleased to bless it. I feel much overcome, these few days, with the thought of its meeting the public eye."

Though so modest in his estimate of his part of this work, I suppose few pieces of biography have ever been more admired, for touching pathos, or for beautiful simplicity. And on a point of much more importance, in his estimation, namely, the good accomplished by it, his expectations were far exceeded. It was, indeed, one of the most pleasing considerations, attending its compilation, that his beloved partner's usefulness might thereby be extended and perpetuated — a result of which he received abundant evidence, in communications addressed to himself; and of which instances are still, from time to time, brought to light. A second edition was called for, in less than twelve months after the first. It was also published in the United States, both in its original form, and in an abridgment. My father received too, from an individual who had suffered, from a catastrophe very similar to his own, an application for leave to extract a part of it, afterwards published, with an appropriate introduction, by the London Religious Tract Society.*

The following sentences from a letter to a lady on

* It is entitled "Right Preparation for a Journey."

the death of her husband, give a farther disclosure of his own feelings under his loss :—

"Glasgow, 22nd February, 1829.

"My Dear Madam,

"Allow a companion in tribulation to assure you of his sincere sympathy."

"You and I are not forbidden to feel; alas! we cannot but feel, the blow which we have received; but we must be jealous over ourselves, in the bitterness of our sorrow, lest we tempt any one to think erroneously of our Father's character. None of his children are ill used. He hath not dealt with us as we have sinned. When brought low, he helpeth us. As our days, our strength shall be."

"I dare not say, The Lord hath forsaken me, and my God hath forgotten me; but I entreat you to pray for me, that when I attempt to comfort others, it may be indeed with those consolations, wherewith I am myself comforted of God. I am heavily pressed with sorrow; and at the same time liable to grievous alarms, lest even the stroke which overwhelms me, should, after all, fail of producing any decisive and permanent salutary effect. —And then, what can I expect next, but the immediate summons to myself? 'If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.'

"When I was going to write you, I could not but remember how deeply interested my dear wife would have been, and how disposed to weep with you, had she still been spared to me. Well! she is called rather to rejoice with your dear husband, and to congratulate him on his arrival in the heavenly world. The Lord grant to us all a happy meeting in that better country.

"I am, my Dear Madam,

"Most sincerely and affectionately yours,

"Greville Ewing."

My father continued, as usual, all his engagements, as a pastor and a tutor. With regard indeed to those of the pulpit, much as he had always delighted in them, they now acquired a new and additional interest. In a letter addressed to Mr. Swan, then in his far distant field of labour, he remarked—

"Under my heavy affliction, the Lord has been very gracious in enabling me to continue preaching. When the calamity happened, I thought I should never preach more. But Mrs. Ewing was led, in her very last hour, to express so earnest a desire, that I should preach while I had strength, that I have been constrained to continue; and it has proved my greatest relief."

While such were his feelings, it may well be imagined, that they gave their own tinge and character to his public ministrations. It was not the character of deep despondency, or the shade of impenetrable gloom. Sometimes indeed, in his voice and manner, he betrayed the irrepressible emotions of a heart, irreparably wounded. But in the matter of his sermons, prayers, and addresses, there was a "glorying in tribulation;" a "triumphing in Christ," and commending to others, of that "everlasting consolation" which, from heartfelt experience, he knew to be only and all-sufficient; a realising of unseen things; and an aspiration after heaven, which often beguiled his hearers into the same impression as that cherished by himself, that his own departure for that world was at hand.

This last feature characterised, with increasing distinctness, the whole of his remaining years. It was indeed, if possible, more remarkably exhibited in private than in public. No one who had the privilege of being often in his company, can fail to remember occasions, when in speaking of the heavenly glory, there was that sublimity in his ideas and his language, that dignity in his manner, and that radiance of sacred pleasure in his countenance, which made them feel as if it were a moment never to be forgotten—and yet, if they should attempt a description of those seasons, they would have to say, as he himself did, with reference to a scene of kindred interest and solemnity—

"It is usually said, that forgetfulness is the consequence of inattention. But it is not so, at least not always so, in religious exercises; nor, perhaps, in any cases of extraordinary excitement. I have learned by experience, that a man may be engaged most intensely; and yet, nay, for that very reason, may fail to remember. No wonder that the prophets required a restoring, guiding inspiration, to enable them to give to others—especially to put upon authentic record—a full and faithful account of the lively oracles of God, which they had, themselves, previously heard, accompanied by heavenly visions, which they had, themselves, seen."*

One instance of the kind referred to, occurred while on one of his subsequent visits to us at Durham. Conversing with a friend he remarked, "I believe many will never know what is the matter with them,

* Memoir, &c., second edition, p. 142.

till they are before the throne." Our friend, who was generally disposed to look rather at the grave, than the joyful aspect of spiritual things, replied, "That is a very solemn thought." "Yes," said my father, with one of his brightest smiles, "but it is a very delightful thought"—and then, with all the ease and animation of one, to whom the subject was habitually pleasing, he expatiated on the blessedness of being "absent from the body, and present with the Lord." About the same period also, he talked, with great apparent pleasure, of the believer's *nearness* to the eternal world. Referring to the expression "he breathed into his nostrils the breath of life;" he observed, "how slight, and how quickly overstepped was the intervening barrier between earth and heaven; nothing but the feeble breath of life, to separate the people of Christ, from the immediate presence of his glory."

To those who did not know my father, the remark may not be unnecessary, that these longings after "the house not made with hands," were but the utterance of feelings that had long been cherished in his breast. The affliction he had experienced, sanctified as it was by Divine influence, very naturally led him to speak of heaven, with greater frequency, and with more tender interest; but in his brightest days, he had fully manifested the spirit of a remark, which he often made, in connexion with 2 Cor. v. 2—namely, that the groaning there spoken of, is not the expression of present distress, or of impatience to escape

from it; but the groaning of intense desire after perfect holiness, as the highest bliss. To those who *did* know him, it need not be said, that his conversation on those subjects was never egotistic, or in such a style as to invite attention to himself; but it is important to mark its habitual tenor, as indicating the secret breathings of the soul, known only to Him who does, in his own time, "fulfil the desire of them that fear him."

While speaking of private intercourse with friends, it may be remarked, that though still retaining all those mental stores, and conversational powers, to which reference has been made—yet the buoyancy of animal spirits, necessary to their full developement, was, from this period, often wanting. While delighting to witness the cheerful enjoyment of others, he found it, sometimes, a painful effort to add to it, his share of contribution. In such circumstances, he found relief, not in withdrawing from the social circle, but, as in the case of more public engagements, in bringing forth "things new and old," from the treasure of the Divine Word. In what may be termed, *parlour expositions*, and in readiness, at all times, to undertake them, he had always excelled. And now, more than ever, he experienced what, on one occasion, he expressed to me at Durham, after an evening spent among kind and respected friends—"I never felt so relieved in my life, as when —— came, and put the Bible into my hand." The exposition that followed, of Matt. vii. 6, by its richness and originality, furnished

to all who heard it, abundant materials for subsequent reflection; while another, given in the same room, of Romans v., was blessed as the means of leading one individual present, to seek justification by faith in Christ alone. It was a true remark, made by a person in that city, though founded only upon report, that "wherever Mr. Ewing was, it was the same as being at a religious service."

The same "crushing, breaking down, debilitating influence," which affected him in the social circle, produced also, an almost entire interruption to his literary labours. On the appearance of the last edition of his lexicon, he had received, from many private friends, along with a strong testimony to the value of that work, expressions of regret, that it had occupied so much of his time; and of an earnest desire, that he would give to the public, not a continuous commentary on the Scriptures, but the substance of his expositions of detached and specially interesting portions of them. The reader may remember a suggestion made, long before, of the Epistle to the Romans, in particular, for this purpose. The same suggestion was conveyed to him, from several other quarters; although the general conclusion was, that his expository remarks, on *any* part of Scripture, were too valuable to remain unpublished. With the improvement of his health, immediately preceding what he ever afterwards called, his "great calamity," these friendly hints had engaged his favourable attention; he had, indeed, made a beginning for another

work, already referred to—an enlarged edition of the Essays to Jews.* This especially, was an undertaking, to which he was stimulated by the wishes of her, who was ever most gratified when he was most extensively useful. But the event which deprived him of her encouraging smile, was also, in its circumstances, so shattering and overwhelming, that, although repeatedly and strongly urged to consider the importance, of revising and enlarging the abundant notes in his possession, such solicitations being accompanied with the offer of assistance in transcribing—he never could bring himself, except in the case of two or three occasional sermons, to resume the labours of an author.

In one other department, the same influence was observable, namely, in his connexion with religious institutions. While retaining and expressing all his attachment to the older societies, he felt more and more unequal to the excitement of public meetings; and unwilling to appear prominently in new institutions, especially if connected with much discussion or disputation. But he cordially approved and honoured those, who being younger in years, or less broken in spirit, were able and willing, even to contend, if necessary, for important truths. This was particularly the case, with regard to what has been

* He had made various notes on a copy of the original work, the title-page of which he had altered as follows: "Essays on the Evidences of Divine Revelation: Originally addressed to Jews; now enlarged, and submitted to Jews and Gentiles."

termed the *voluntary* question, which in 1829 was beginning to excite increased attention. Of this I can speak with the greater confidence, because my husband, by the publication of a discourse, having been among the first who gave to the controversy, its well-known appellation; and being called in his own locality, to enter very warmly into it; received, while sustaining it, some of his strongest encouragements, from my father's letters on the subject. In one of these, there is the following brief, but solemn testimony, to the unaltered character of his views, respecting the point in discussion:—

"I rejoice that the question of establishments, is beginning to be more frequently discussed. There never was a more important time for it. While I look daily for an approaching departure out of the world, I feel the importance of exposing the evil of establishments, as an obstruction to the progress and the purity of the Gospel of salvation."

Why should not the reader be also made acquainted, with the very next paragraph in the same letter?—

"Dr. Chalmers has been preaching here, in his old parish-church, in defence of establishments. I had a very pleasant interview with him, at Pollock, on Monday. He called, next morning, at Corker-hill, and I walked to Glasgow with him."

This was dated near the close of 1829. But I must not omit to mention, in connexion with that year, the annual meetings of the Congregational Union, which had taken place in the spring. Considering all that

has been said of them, in previous years, it may be believed that their return was, to my father, the occasion of deep and very mingled feelings. To these he briefly alluded, in his address at this time, by saying, "We now meet not all those we loved to meet, at this anniversary; but still we find as crowded an assembly as ever." By those who have read the memoir, then recently published, it may be recollected, that these meetings were preceded by a second sale of ladies' work, for which my mother had been preparing, and to which she alluded in her dying hour. And there was yet another circumstance, which gave a peculiar character to that occasion. This cannot be better described, than in the words of the printed report of it:—

"Some friends of the Academy embraced an opportunity, at the present anniversary, to present to each of the tutors, which they have done without any charge to the funds, two pieces of family plate, as an expression of their deep sense of gratitude to these esteemed and beloved brethren, for their laborious and disinterested services, during the seventeen years which have elapsed, since the commencement of the institution. We must be allowed to add, that this gift, small when compared with the services of which it is designed to be a memorial, was presented and received in a spirit of Christian affection, ardent and yet chastened, which unspeakably enhanced the pleasure, experienced on the occasion by all concerned."

From that memorable day, when Mr. and Mrs. Cathcart were his partners in danger and suffering,

my father, as might be expected, felt a peculiar attachment to them—an attachment reciprocated, not merely with affectionate sympathy, but with all the respectful and kind attentions, springing from esteem for his work and character, as a faithful minister of Jesus Christ. Their residence was, for some time, at Orchill, in Perthshire; and the following is my father's own account of a visit made to them there, as well as the farther prosecution of his journey :—

"My Dear Jessy,

"Your letter reached me at Orchill, where we spent two weeks very delightfully. On the first Sabbath, I went to an adjoining parish, called Blackford, where there was no sermon that day, in the parish-church; and preached two discourses, on a green at the end of the village, to an attentive congregation; and, in the evening, in Orchill house, where a considerable congregation was nicely accommodated, in the passage and staircase. During the week, I got a letter of request from the Blackford people, to preach again to them, as there was still to be no sermon; but I was under an engagement to go to Stirling, as their minister was to preach for me, at Glasgow; and the church was to make a collection for the academy. On Saturday, we left our friends at Orchill, and spent the Sabbath very comfortably at Stirling. On Monday, we came down, in the new steam-boat, to the North Ferry; where Mrs. T.'s carriage was waiting for us, to bring us to this sweet place, only five miles from the Ferry. We spent yesterday forenoon in seeing the grounds of the Earl of Moray; and in the evening, I preached in Mr. Ebenezer Brown's meeting, at Inverkeithing. We purpose staying here till Friday; when, if the Lord will, we go to our friends at Catherine Bank, near Newhaven. Leaving Miss Cathcart there, I cross to Kirkaldy, where I am to preach on the Sabbath; at

Leven on Monday; Elie, on Tuesday; Anstruther, on Wednesday; St. Andrew's on Thursday. I have never before preached to any of our Fifeshire churches, east of Kirkaldy."

Mr. and Mrs. Cathcart were, in the course of Providence, afterwards removed to the family mansion at Pitcairly, where also my father was their frequent and welcome visitor; his visits, in every instance, being the occasion of preaching the Gospel; sometimes in the neighbourhood, but, more generally, to considerable congregations, for whom accommodation was furnished in the house. In writing to me, respecting one of these visits, Miss Cathcart remarked:—

"You may suppose the pleasure I feel, in hearing the Gospel so faithfully preached, to good congregations, within the old walls where I was born. Oh that it may be the spiritual birthplace of many!"

In 1830, he went farther north; preaching at Dundee, Dunnichen, Brechin, Auchtermuchty, and Perth; this journey, and the one, just mentioned, through the east of Fifeshire, being, as I believe, the last itinerancies which he was able to undertake.

Having seen how, in earlier years, he had given himself to the work of a missionary, it is interesting to contemplate his views of that work, as expressed, about this time, in the following letter, with reference to the intended marriage of two friends, devoted to the spiritual interests of the heathen, and both very dear to his heart:—

"I cannot resist the desire, which the tidings of this morning have excited in me, to write you a few lines. I feel as if a son and a daughter of ours, were at once to be married, and to be taken away; and we cannot but sympathise with each other; we cannot but weep and rejoice; we must humbly submit to the trying will of our heavenly Father, who afflicteth not willingly, nor grieveth the children of men; while we adore and bless Him, for the high honour He is putting on us and ours, on the churches we belong to, as well as on our dear friends—and for this new proof which he is giving, of His holy zeal in the cause of missions to the heathen. * * * *

"Yet there are the pangs of separation, to parents and children, to brothers and sisters. How trying! in one view, how irreparable the dispensation! But may it not be the highest testimony of Divine love, to every one of you? He will have your hearts to himself, and will give you your treasure and your home in heaven. Far be it from me, to speak lightly of the sacrifice, to any of the parties concerned. May you all be enabled to glorify God. His commandments are not grievous. Excuse the hasty overflowings of a full heart."

I have now to mention the removal by death, of three honoured servants of Christ—all peculiarly dear to my father; and all, already mentioned in this volume, in connexion with the history of the Congregational Union,—Mr. Orme, Mr. Mc Gavin, and Mr. Aikman.* Mr. Orme, the youngest of the three, was taken first, in 1830. The following is my father's reply to the Christian friend, who had informed him of the event:—

* Mr. Cowie had died in 1829.

"So our excellent, beloved brother, has 'gotten from' us! He has finished his rapid course. Though much younger, I do not wonder he is gone before me, for he has long been far before me, in the stages of his progress. And he has been kindly welcomed by our blessed Master; and many whom he loved, have rejoiced to receive the accession of his company. How well they all are now! How thankful for the sharpest pangs they ever endured! How pure their communion, how exalted their social worship, their felicity, their glory! And they still remember those, whom they have yet to wait for, even as they severally remembered one another, till they successively arrived! My dear friend, our work is not done, but we must make haste, for we are wanted elsewhere. And a busy day is never tedious. 'Behold,' saith the Lord, 'I come quickly.' 'Surely I come quickly.' 'Even so come, Lord Jesus.' A rapid approach must be a sudden arrival. But to be found in the midst of our avocations will be no embarrassment. He will take all our business off our hands. It is even so with our departed brother. The church, his pastoral charge, his missionary charge, the delighted readers of his many publications—all mourn him, and shall miss him many a day. As in other instances, his value will be better known, now that he is removed. But his God, and our God, will settle all his affairs, and bless all his labours, and execute all his plans and purposes, and answer his prayers—for they were all his own.

"Give my sincere sympathy and best wishes to the poor widow. May the Lord be gracious to her! With regard to yourself, I deeply feel for you, both in your sorrow, and in your consolation. I know what a valuable and valued friend is now taken away from you, and that in the days of your widowhood, with your young family, with which you were living near him, who was so long a tried, faithful friend; to whose care, your dear departing husband committed the charge of you and your children. Heavy, indeed, is the disappointment and the loss.

But you long enjoyed a blessing on the ministry, and the friendship of Mr. Orme."

"Miss C. joins me most warmly in every fervent wish for your consolation and welfare, and

"I remain, my Dear Madam,

"With every sentiment of Christian esteem and respect,

"Very truly yours,

"GREVILLE EWING."

In 1831, my father was called to lay in the grave, the remains of his youngest sister, who, in the most calm and peaceful manner, departed to be with Christ on August 7th, of that year.

About the same period, the year following, being from home on a visit, he was engaged in preparing a lecture on the opening verses of the eighth chapter of the Acts, the passage, in course, to be expounded to his people on the first Sabbath after his return. He had proceeded, however, only as far as the second verse, when tidings reached him of the sudden death of Mr. Mc Gavin. That verse being so appropriate, he took it as the ground-work of a funeral sermon* for his valued friend. A few sentences from that sermon may assist the reader in forming an idea of the "great lamentation" which he "made over him;" as well as the abundant reason he had for doing so. He willingly acknowledged the love, the excellence, of other friends, who survived; but the strong judg-

* Published by John Reid and Co., Glasgow; as also the Memoir of Mr. Mc Gavin, already alluded to.

ment, and the unflinching firmness of Mr. Mc Gavin's character, had given a value to his friendship, which hardly could be equalled :—

"He was an early, zealous, discerning, affectionate, experienced Christian—devoted in life, and faithful unto death. It was on this account I said, that without claiming for him any of the primitive gifts of miraculous inspiration, there were striking points of resemblance between him and Stephen. As far as related to gracious influence, he might be considered as 'a man full of faith and of the Holy Ghost.' As one who, giving all diligence, added to his faith fortitude, he might be said to be 'full of faith, and power.' Holding the office of deacon, he was still more distinguished as a preacher and minister of the Gospel; and especially as one, with whom, when any, of whatever 'synagogue, arose disputing with him, they were not able to resist the wisdom, and the spirit, by which he spake.'

"Although he was younger in years, I found in him, not a brother only, but a counsellor and a father. It is another instance, in which my Father has removed from me a creature prop, on which he saw I was leaning with improper confidence. Many, and highly esteemed, are the kind friends, whom the Lord has given me, and still permits me to enjoy. Yet I hope I may say, without giving offence either to God or to his people, that, next to my nearest family bereavements, I am touched by the decease of William Mc Gavin."

In the conclusion of this discourse, my father remarked, that his old friends were "dropping daily;" and in a little more than a year, from that time, he was called to mourn the loss of Mr. Aikman. He was the first removed to his rest, of "that little band, which, more than thirty years before, went forth over

the breadth and length of the land, to proclaim to their fellow-sinners, the unsearchable riches of Christ;"* and from his unbending integrity, as well as firmness and constancy, during those eventful years, my father was accustomed to say of him, with peculiar emphasis—"Mr. Aikman! ah, he's a true brother!" Instead, however, of dwelling longer on their mutual friendship, it will not, I trust, appear intrusive, if I insert the following brief tribute to the memory of Mr. Aikman, by my husband:—

"It was my high privilege, from my earliest years, to sit under the enlightened ministry of Mr. Aikman, and, while yet a youth, to become a member of his church. Not only can I trace my first and deepest convictions of the importance of religion to his public instructions, but I was, also, indebted to his fatherly counsels, for much of the knowledge I obtained in early life. Before I had made a profession of religion, he kindly directed my course of reading, and opened to me, freely, the rich stores of his extensive and valuable library. He, likewise, led me to think seriously of the Christian ministry, and encouraged my desire for it. No one could know him in private life, without being impressed alike, with the soundness of his judgment, and with his deep-toned piety. I rejoice in this opportunity of expressing my deep sense of obligation to an eminent servant of Christ, in connexion with the memoir of one of his oldest and most attached friends. More I might have said without flattery—less I could not say in justice to my own feelings."

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* See a Sermon preached by my father, on occasion of Mr. Aikman's death, published by John Reid and Co., Glasgow. One passage of it will be found in the Appendix.

While the great cause of itinerant evangelisation was thus losing some of its earliest and most able supporters, it was my father's privilege to see it gaining ground. This was the case in the Congregational Union, whose enlarging operations, in that department, continued (as they do still) to be in delightful harmony with those to which, at first, it owed its origin; and whose committee had, in 1832, requested him to publish a second edition of his sermon in "Defence of Itinerant and Field-preaching." But I allude chiefly to the extension of these practices, among some who, at the first appearance of that sermon, were among their most decided opponents. His advertisement to this second edition is as follows:—

"The author is thankful to say, that he has lived to see the practice, recommended in this sermon, extensively followed; and regarded with a high degree of approbation, by Christians of all denominations."

Although no longer able for laborious journeys, he himself continued, as will appear, an out-door preacher, to the last. During the years now under review, he rejoiced in taking his turn, with ministers of other denominations, in Glasgow, in preaching, at an early hour on Sabbath mornings, in the Green, a place much resorted to by walkers and idlers, and where (as he wrote to us) he had the opportunity of addressing "immense congregations."

His usual custom had been, to visit us once in every two years. But in 1834, on my husband being deputed, along with the Rev. Andrew Reed, D.D., by the Congregational Union of England and Wales, to visit the churches in the United States of America, my father gave him a promise, that although he had been at Durham, only the previous year, he would come again to see us, during his absence.

That absence naturally threw a shade of chastened feeling over all our enjoyments. Yet I never saw my dear father more truly happy. The anxieties connected with our divided state, only called more strongly into exercise, his habitual spirit of faith and prayer; while there was every thing in the other circumstances of the case, to mitigate the absence of the pastor and parent. There were seals to his ministry, in the addition to the church of some in whose admission my father took part; and the accounts from time to time received of the traveller's pleasure and safety, and kind reception, among fellow-Christians in a distant land, were all that could be desired. Nature too, as seen amidst the sweet woods and waters of Durham, was clothed in her richest dress; our children were in the full enjoyment of health; and to see how it was promoted by their playful rambles among fields and banks, where he himself had always loved to wander, appeared to yield quite as much pleasure to him as to them. Yet when asked on one Sabbath, to select a hymn for two of them to commit to memory, he turned to the 252nd

in the Durham Selection,* and pointing especially to the last verse, he feelingly told them that he knew by experience, it was true—

> "Here perfect bliss can ne'er be found;
> The honey's mixed with gall:
> 'Midst changing scenes and dying friends,
> Be thou my all in all."

But instead of imagining what my own feelings would have been, could I have known that I was, in all the pleasures of this visit, enjoying favours never again to be renewed, I will here introduce an extract with reference to Durham, from one of the last letters I ever received from him:—

"I have no recollection of the sermon you mention, on Isaiah xl.,† but I look back, with peculiar pleasure, to my visits to Durham; my walks to Pelaw-wood, Maidencastle-wood, and the Gardens, in the forenoons; and the still more heavenly afternoons, at Miss ——'s and Mrs. ——'s. May we not hope for truly blessed converse with such spirits, made perfect in the better country, that is the heavenly one! May we set our affections on things above, not on things on the earth; and when Christ, who is our life, shall appear, then shall we also appear with him in glory."

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* The 466th in his own.

† I had reminded him of this sermon, which was preached at Durham, to young people. It contained some very touching allusions to a time, when, having lost the elasticity and ardour of youth, they would find, that that "word of our God, which shall stand for ever," could alone avail to sustain the sinking spirit—on which part of the subject, his kindling eye and animated voice, had given peculiar indication of his own deep interest, and triumphant anticipation.

At the time of my father's returning home, the ladies of his own church and congregation, were preparing to present to him a lasting token of their affection and esteem: namely, a present, consisting of pocket editions of the Hebrew Bible and Greek Testament; and the Scholia of Rosenmüller, on the Old and New Testaments.* On each book was engraved the following inscription :—

"Presented to Mr. Greville Ewing, by a few female friends, connected with the church and congregation, under his pastoral care, as an expression of their affectionate esteem; and also of their appreciation of the numerous works of faith, and labours of love, in which he has so long, and so actively, and so zealously been engaged."

This expression of love was the more acceptable to their pastor, because, about this time, he was losing many of the oldest members of the church. In writing to a friend, he remarked—

"An uncommon number of our members have been called off by death, this season. The last instance, is that of our worthy, affectionate friend, Mrs. Penman. She sank gradually, and was reduced to a state of great weakness, but was enabled to exercise great patience, and was kept in perfect peace, casting herself, as she expressed it, 'at the footstool of Divine mercy.' Both her husband and her son are much overcome. The former, indeed, is not likely to be long behind her."

* The ladies having, repeatedly, solicited my father to tell them what books he should prefer; and he still declining to mention any, beyond the two volumes first named; they purchased the valuable work of Rosenmüller, by the advice of a friend in the ministry, in Glasgow. The cost of the whole was nearly £40.

This anticipation was but too well founded. And to those who know the esteem in which they were held, as well as the peculiar intimacy of the friendship which had so long existed between them and their pastor, and his family, it will be no matter of surprise, that the removal of Mr. and Mrs. Penman, should be specially noticed in the history of his life.

Amidst personal trials, however, he had the consolation, that a seed should still serve the Lord, not only perpetuating, but enlarging the work begun by their fathers. He, this year, preached at the reopening of the chapel originally occupied by Dr. Wardlaw; and also at the subsequent formation in the same place, of another Congregational church. This measure had been suggested by members of those churches already existing, in the belief that such an additional centre of influence was highly desirable, in a densely populated part of the city. And, judging by the prosperity which has hitherto attended its progress, those views and expectations were fully justified.

Allusion has been made to correspondence with Mr. Swan, at this time still labouring among the Buriats. An illustration of his deep interest in Mr. Swan's labours, occurs in a letter which he wrote to me in the same year. After mentioning a circumstance which he thought would occasion me considerable anxiety, he said he had good news also, which might counteract its influence; and this good news was, that within less than two months of Mr. Swan's

return to his station, after his marriage, he had witnessed more hopeful appearances of success in his work, than ever before. This will enable the reader to understand the allusions, in the extract which follows, from a letter which was, soon afterwards, addressed by my father to Mr. Swan himself:—

"On observing how much you needed encouragement, even after having been favoured with one or two instances of success in your ministry, I was greatly struck with my own want of consideration. I confess I was elated at the instances of success, few as they were; and when I thought of you and prayed for you, I felt as if I were now, at last, called only to 'rejoice with them that did rejoice.' When, therefore, I found you were depressed, and owned it was very, very trying to faith, to see *so little* effect of your years of toil, I was in the first instance a little surprised. But the next sentence corrected my error—'One or two stalks of corn, will not satisfy the husbandman; the very sight of them in the midst of his barren field, but shows him more affectingly, what the full harvest would have been.' This, my dear friend, is certainly undeniable. How is it, that I did not advert to it before? No doubt I must have allowed myself to be satisfied with a very superficial view of the case. And now that my eyes are open to the fact, what shall I say to comfort you? I cannot remove the trial, yet I cannot bear the thought of your pining under it. When I think of quoting Scripture, your observation seems to check me—'We feel no warrant to apply general promises to particular places and times.' Well, we have no warrant to limit the Holy One of Israel from making the application; and he hath promised to do it, and especially where 'hope deferred maketh the heart sick.' 'They that sow in tears, shall reap in joy. He that goeth forth, weeping, and bearing precious seed, shall doubtless come again with

rejoicing, bringing his sheaves.' You have no doubt about the preciousness of the seed, and it has been evidently your province to carry forth the 'seed-basket,' (the marginal reading of Psalm cxxvi. 5, 6.) As yet you see only one or two stalks, but there shall be a return with sheaves. 'The seed,' and the 'weeping,' and 'the sheaves,' all belong to 'the Lord of the harvest.' Read John iv. 36—38. He sends some to labour, and others to enter into their labours, for him. Herein is the saying (borrowed from the course of human affairs) verified also of the kingdom of heaven. But while it must be said of all the things of this world, 'What profit hath a man of all the labour he taketh under the sun?' it shall not be so in the kingdom of heaven. There 'he that soweth and he that reapeth shall rejoice together.' For HE who by the labours of some, went forth with *his* precious seed weeping, shall return rejoicing, and bringing, by the labours of others, *his* sheaves. This is our hope; the wages and the fruit are received and gathered 'unto life eternal.' With all his sufferings in view, Christ said, 'The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.'"

Another letter, of nearly the same date, will afford an example of my father's tender sympathy, in afflictive circumstances of a very different nature. It is addressed to his esteemed friend and brother Dr. Russel of Dundee, who, though not like Job bereaved of three daughters in one day, yet suffered the same loss in quick and unexpected succession. The occasion of the present letter was the death of the last.

"My very Dear Sir,

"I heard yesterday of the painful and sudden bereavement, with which it has pleased the Lord to visit you. I trust you believe, I tenderly and sincerely sympathise with you; but what

is the sympathy of any mere creature, compared with that of Him, without whom the stroke had not been inflicted? May you and I be enabled to keep both worlds in mind! Some dear to us are called before us, into the upper sanctuary, while we are desired to wait for a little, praying without, with the hope of being ourselves called to follow in good time. You know that Job's seven sons and three daughters died in one day. It was a day, when he lost many precious things; but none of his departed sons and daughters did he lose. For when the Lord gave Job twice as much as he had before, though he doubled the number of sheep, &c., he added only another seven sons and three daughters. From this fact, we have proof of life and incorruption brought to light by Him, who hath abolished death; proof that we shall know and enjoy our death-divided friends, when death shall be no more; and proof that Job had reason to regard the first half of his family, as having died in the Lord, which is quite consistent with his parental and sacerdotal, godly jealousy, as expressed, chap. i. 5; nay more, proof of hope, also, concerning the whole of the subsequent addition. 'I will be a God to thee and to thy seed after thee,' is truly one of the great and precious promises. I trust you will find your blessed work a principal source of consolation."

A stroke, however, was now impending over my father himself, which was destined to make a large deduction from the mutual pleasures of friendly correspondence. Towards the end of the year, he mentioned, in writing to my husband—

"I would have written to you sooner, but have been prevented by various causes; and particularly, by the state of my right eye, the sight of which, I fear, is well-nigh gone. I can detect no change in its external appearance; but when I shut my left eye,

and look upon a book, a dark spot, evidently arising from the opacity of the pupil, covers the word I want to read, and conceals it. I am told, by the medical men, that it is, probably, an affection of the optic nerve, that it may grow worse, and may affect the other eye. They speak of applying leeches and a blister; and, in the mean time, enjoin me to give my eyes less to do."

He, of course, felt it right to attend to this caution; but, for some time, he experienced no aggravation of the symptoms. During the following summer, Dr. Wardlaw being, for some time, from home, the two senior churches, as they had repeatedly done before, assembled, "with one accord, in one place;" the number of families, at that season absent also, making it easier for both to find accommodation in Nile-Street. My father still continued to seek, in the summer, his favourite retirement at Corker-hill; but this did not prevent him from enlarging, for a little time, the sphere of his pastoral duties. How kindly his services were appreciated by the sister church, and by its pastor, will appear from the following note:—

"Glasgow, October 1st, 1835.

"My Dear Sir,

"At a meeting of the deacons held last night, your kind attention in visiting various cases of distress during my absence, and otherwise showing your brotherly regard, was spoken of in terms of the warmest gratitude; and the wish was expressed, that I should convey to you this assurance of their united and affectionate thanks, as well as of the pleasure experienced in the fellowship of the brethren in Nile-Street, during the same period.

I need not surely say, what delight it gave myself to hear the terms in which my brethren expressed themselves of one, whom I have ever held in such high and affectionate esteem; and with what cordiality I concurred in the sentiment, and took upon me the fulfilment of the desire.

"Many, many thanks, my dear friend, for all the manifestations of your kind regard which I have myself experienced. May the Lord long spare you, and bless you, and make you more and more a blessing!

"Ever most truly yours,

"RALPH WARDLAW." *

In May, 1836, "that which we feared," at length "came upon us," in the appearance of a letter from my dear father, not written by himself. The sight of his left eye had, almost at once, become affected, during the previous month; but owing to some circumstances of domestic affliction through which we had passed, he had delayed, as long as possible, this communication:—

"My Dear Jessy,

"I use the pen of Miss C. to acknowledge yours of the 5th of May. I can see quite well where to go, but next to the difficulty of reading and writing is that of distinguishing countenances. I can preach with comparative ease, but require assistance in the pulpit to read the Scriptures, and to prompt me by reading the successive verses, when lecturing on a large portion of Scripture. I am also restrained from reading quotations, from other parts of Scripture, in the course of preaching. I sometimes feel it trying that I cannot yet fill up my time usefully in thinking.

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* See Appendix U.

But I am enabled, I trust, to be resigned to the will of God, and indeed am generally cheerful."

He could not, however, permit the letter to be closed, without adding :—

"With my own hand, which as long as I can, will be the token in every epistle, I remain, with love to Dr. M. and the boys,

"Your ever affectionate Father,

"GREVILLE EWING."

He was able, however, subsequently, to do much more than this. And while his willing amanuensis was indefatigable in assisting him, in general correspondence; yet well knowing how we should value such tokens of his affection, she often kindly urged him to write to us with his own hand; an effort which, though often laborious and formidable, he continued to make to the last.

He had the advice of eminent oculists and physicians, both of Glasgow and London. They tried such medicines and external applications, as they thought might possibly, in any degree, alleviate the calamity; but the nature of the case, which did not admit of operating on the eye itself, forbade the hope of any effectual cure. While this was, in one sense, an aggravation of the affliction, it was, at least, a merciful arrangement of Providence, that he was spared from additional or unnecessary suffering.

His principal adviser, and, from this time, his regular medical attendant, was Dr. William Mc Kenzie of Glasgow; whose acknowledged skill did not more

fully inspire confidence, than his kind and sympathising manners soothed the feelings, and called forth the gratitude of his patient. It was, indeed, a spectacle to awaken sympathy, even in the bosom of a comparative stranger, to see one who, next to the pleasures of friendship and relative affection, had derived through life, his chief earthly solace from literary pursuits, thus cut off from that source of enjoyment. Recollecting those habits already ascribed to him, of active independence, as well as delight in the entire seclusion of his study; his thorough acquaintance, too, with the stores of a rich and valued library, and the consequent facility with which, at pleasure, he could turn to whatever portion of them he desired to make use of—we may well imagine the meagre enjoyment, the trials of patience, the thousand annoyances, connected with dependence on the services of a reader, however anxious to meet his wishes.* And cumbersome and embarrassing above all the rest, must have been the restrictions, mentioned in his letter, as attending his services in the pulpit. Yet the cheerful resignation, which the same letter breathes, was strikingly manifest. So readily did he fall in with new arrangements; so much approbation did he express, of every thing

* For a considerable time, he engaged a person, acquainted with Greek and Hebrew, to read to him at stated hours. He was, however, so much pleased with the English reading of one of his own domestics, that he succeeded in teaching her also, to read Greek and Hebrew; and employed, latterly, no other reader.

done for him, that to any one unacquainted with the case, it might have seemed, as if before, he had endured privation, and now was entering upon enjoyment.

He could not, however, suffer alone. The interests of the church were, equally with his own, involved in this trying dispensation. He made it, therefore, the subject of prayerful consideration, what, in these circumstances, should be done. And the result was, the expression of his wish, that the church should invite to the office of co-pastor with himself, an individual who might seem also eligible as his successor. The deep anxieties and mingled emotions arising, both to pastor and people, out of this proposal, are too obvious to require description. But like "all things" else in Christian experience, these "worked together for good," inasmuch as they excited the spirit of prayer, and occasioned its more abundant exercise. Besides more private opportunities, a special prayer-meeting was held, for a considerable time, on the evening of every Sabbath. Connected with these supplications, of course, were inquiries and arrangements, with the view of obtaining what was desired. As the result of these, on March 31st, 1837, the church presented to the Rev. John Morell Mackenzie, then assistant to the Rev. Thomas Durant, of Poole, a unanimous invitation to become co-pastor with my father.

Though a native of England, Mr. Mackenzie was no stranger in Glasgow. He had studied at its University; and while there, had gained a high character

for talent and literary attainments, not merely among those who could fully appreciate his piety, but among the professors, and his fellow-students in general.

My father had not, at that period, had much intercourse with him; but he soon found, that the choice now made by the people, was not more likely to conduce to their benefit, than to his own personal comfort. It is, confessedly, a difficult and delicate thing, for an aged and a junior minister to sustain such a relation, and more especially where there has previously been little of mutual acquaintance. But in this case, it might truly be said of the younger, that, "as a son with the father, he served with him in the Gospel." So much affectionate deference—such studious regard for his feelings—and manners at all times so pleasing and conciliatory, might have won a heart even less susceptible of all that was kind and amiable, than the senior pastor of Nile-Street church. Regarding Mr. Mackenzie with perfect confidence, and feeling, at all times, perfectly at home with him, he was ever ready to welcome him with a parental smile, while he cordially entered into his plans and wishes, and aided him by his counsels and his prayers.

His mind thus relieved in a great measure, from anxiety, was only excited more ardently to do all which yet remained in his power, for the cause that had long been dear to him. The annual meetings of the Congregational Union were, that year, for the first time, held at Dundee. When the ministers were

assembled, one of their number (well known for his own zeal and success in street-preaching) proposed that the occasion should be signalised by as many sermons in the open air, as there were spots eligible for the purpose.* To the surprise of all present, my father immediately offered his services; he went forth, accordingly, to the High-Street, and among the large congregation which he addressed, several persons seemed deeply affected, who were well known as habitually regardless of all religious observances. The day on which this happened, was that on which he entered his seventy-first year. In one of the next letters which I received from him, he remarked—

"O that Christians at large, and especially ministers of the Gospel, had more of that longing for the souls of the people, which the Apostle calls travailing in birth for them again, until Christ be formed in them."

The same letter mentioned, that, instead of *preaching* to children, he had begun a weekly Bible-class. This he was able, from his intimate knowledge of the Scriptures, to continue; and it was remarked by some English friends, who, on their way home from a highland excursion, were accidentally present on one evening of that summer, that they had seen in Scotland, nothing so beautiful as the aged shepherd, himself deprived of sight, yet still trying to lead the young of the flock to the Saviour. He was, also,

* It was a town-fast, and the people were, consequently, at leisure. Five sermons, I believe, were thus preached.

still to be found at his post in the Green, on Sabbath mornings. And on August 3rd, although almost overwhelmed by his feelings, he took part in the public meeting held for the recognition of Mr. Mackenzie, by solemnly commending him to the grace of God.

He even ventured to promise that, in company with a brother minister, he would, once more, pay us a visit. But, on the 18th of the month, while with some friends in Stirlingshire, he had a paralytic seizure of his right arm and side, mercifully, however, of the slightest and most gentle character. In a letter to me, which he dictated, a few days afterwards, he observed—

"Much mercy is mixed with this dispensation, whatever be the result. 'It is the Lord, let him do what seemeth him good.' I look for his mercy, through Jesus Christ, as to the chief of sinners."

By skilful treatment, the more urgent symptoms were speedily removed; and perhaps the most painful part of the discipline was, that as neither speech nor consciousness was affected, he felt as if perfectly able to resume his beloved work of preaching, and was yet, by medical direction, prevented from doing so. To this, however, and every other restriction laid upon him, he submitted with exemplary patience; evincing, indeed, in his whole demeanour, the spirit of Him who said, "The cup which my Father giveth me, shall I not drink it?" At length, about the beginning of November, he was permitted to preach once

on a Sabbath. He continued also, to hear the discourses of the students, and in other ways to superintend their studies; but Mr. Mackenzie, with his entire concurrence, now undertook the charge of delivering lectures to them.*

Thus calmly and pleasantly did that winter, and, indeed, the whole of the following year, pass away. He began to feel as if every burden were removed; and as if, in regard to his flock, he had nothing more to do, than enjoy their love; and the assurance of their being suitably and permanently provided for. This tranquillity received a farther addition, by the

* The following extract from an address to the tutors, by the students, is expressive of the feelings with which they contemplated these circumstances:—"It is with no ordinary feelings of regret, that we contemplate the loss, which the institution has sustained, in being deprived, to so great an extent—during the season now drawing to a close—of the invaluable, and hitherto uninterrupted services of its honoured senior tutor. But while it becomes us to bow with humble submission to the will of the Supreme Disposer of events, and while we would affectionately sympathise with our venerable instructor in his affliction, we cannot but congratulate him on the satisfaction he must derive from witnessing the prosperous state, and the encouraging prospects of that institution, which has been so long the object of his unremitted attention and solicitude. And while we would devoutly acknowledge the goodness of the Lord in sparing him to labour so long, we would at the same time, express our deep sense of the value of his instructions—instructions, which have been instrumental in qualifying so many for the important work of the ministry—the gratification we feel in being still permitted to enjoy his regular visits—and our earnest request that, so long as the growing infirmities of age will admit, these visits may be continued."

regular appointment of Mr. Mackenzie, as one of the tutors of the Academy. And it was fondly hoped, by the friends of both, that connexions, so auspicious in their commencement, would remain unbroken, at least till my father should have entered into his rest.

The church, however, foreseeing that that event, when it occurred, would render it even yet more imperative, than it then appeared, to have a pastor exclusively devoted to their service, expressed their dissatisfaction with the two-fold engagements of Mr. Mackenzie. Being thus brought to the alternative of relinquishing one of them, he decided on resigning the office of pastor.

My father's feelings, on this decision, may be inferred from the words, with which he commenced his letter, informing us of it—"This is not our rest." Yet much as it distressed him, he forbore to say anything, imputing blame to either party. Of Mr. Mackenzie's choice, indeed, he cordially approved, considering him peculiarly qualified for the work, and knowing him to be greatly beloved by the students. He felt, however, that, under the pressure of growing infirmities, duty did not require him to expose himself to a renewal of all the suspense and anxiety, connected with the choice of another colleague. He drew up, therefore, and sent to the church, his own resignation, to be communicated to them, at the same time that Mr. Mackenzie, in person, should make the announcement of his.

In reference to this occasion, a friend wrote to me :—

"I was not at the meeting; but those present say, that when Mr. Ewing's letter was read, which came like a thunderbolt upon them, there was a universal sob, and many tears were shed." "Every one admired the manner in which Mr. Mackenzie's resignation was expressed; indeed his Christian spirit, throughout this trial, has been beautiful."

At a subsequent meeting, called for the purpose, the church agreed in the following expression of their feelings towards him who had so long been "over them in the Lord :"—

"Nile-Street Meeting-house,
"Glasgow, 29th May, 1839.

"Our beloved Pastor,

"With feelings of sorrow and affection, we listened to your letter addressed to the church, conveying to us your resignation of that office, in which you have long faithfully and successfully laboured, as a minister of the New Testament. We trust we have not been deficient in sympathising with you in the infirm state of health, which, for some time past, in the providence of God, you have experienced; and while we presented our public and secret prayers at the throne of grace on your behalf, we have hitherto cherished the hope, that so long as it pleased our heavenly Father to spare you in the world, we should, with what strength was afforded you, be blessed with your instructions, in the things that concern the kingdom of our Lord Jesus Christ. The ties which bind us as a church to you as our pastor, are ties of no ordinary nature. The church owes its existence to your zeal and devotedness in the cause of Christ, at an early period of your life. Many among us look to you with gratitude, as the instrument, under God, by which, when as lost sheep

going astray, we were brought back to the Shepherd and Bishop of souls. Many are now before the throne, with palms in their hands, and many we believe, shall yet follow them, who have been the fruit of your labours among us, and who shall be to you for a crown of joy and rejoicing in the day of the Lord. And in reference to the spiritual benefits enjoyed by us, under your ministry, we can all with one voice exclaim, 'Truly our lines are fallen to us in pleasant places!' These things in connexion with the prospect of parting with you as our pastor, cannot, and do not fail, to fill us with sorrow. When your resignation was first announced to us, we fondly hoped you might be persuaded to withdraw it, and that you would consent to spend your latest days, in breaking to us the bread of life. We now, however, understand, that the trustees and deacons, anticipating our wish, have waited upon you, by a deputation from their number, for that purpose, and that the result of their interview with you, has been opposed to our hopes and wishes. We have every confidence in your affection towards us, and we believe that nothing but a sense of duty, would prevent your acceding to our wishes—we would, therefore, (though unwillingly,) avoid urging you to continue to discharge the duties of the pastoral office, lest by doing so, we should be interfering with your personal comfort. We would, however, sincerely wish, that none of those ties which bind us to you, should be broken by your ceasing to be our pastor; and we would now express our earnest desire, that our connexion with each other, should otherwise continue, and also, that we should still have the happiness of enjoying your services occasionally, when the state of your health will permit. We trust you will not cease to pray for us, that we may be preserved together as a church of Christ, maintaining the unity of the spirit in the bond of peace, and that we may be of one heart and one way, in seeking to promote the glory of Christ's kingdom, in the world. We take this opportunity of expressing our heart-felt gratitude to you, as a faithful minister

of Jesus Christ, for all that we have enjoyed under your ministry, and we pray that God may comfort your heart, under all your troubles; that he may still bless you, and make you a blessing; and that when it pleases our Heavenly Father to take you out of the world, you may have an abundant entrance administered unto you, into his everlasting kingdom and glory, where you may participate in the happiness of those, who, having turned many to righteousness, shine as the stars, for ever and ever. In name, and by desire of the meeting,

"Yours truly in the Lord,

(Signed) "JOHN SMALL."*

Many similar, and yet more ardent expressions of grateful affection, my father received from individual members of the church. And an idea which got abroad among them, in connexion with a visit which, shortly afterwards, he paid to Leith and Fifeshire, that he had some intention of leaving Glasgow, produced entreaties and expostulations, "gratifying," as he himself said, but "almost overwhelming," to his feelings. Unable to reply to each individually, he conveyed to the deacons, the assurance, that, at least for the present, he would entertain no thoughts of removal. I do think that the distress and excitement of such a parting, would have been more than his enfeebled frame could bear. At the same time, the very love which he cherished in return, made his continuance in Glasgow, a source of manifold

* To this letter was appended a request from the church, that my father would accept as an expression of their love, a sum, not less than £100 per annum, for the remainder of his life.

anxieties; for so long had the church been the chief object of his cares, that he never could entirely divest his mind of an anxious sense of responsibility; too great at times, for his own peace of mind, and cherished, of course, by his remaining on the spot. It afforded, however, a large amount of pleasure and benefit to others; and (as it will appear) among his last enjoyments on earth, was that of finding himself still, in his long and much-loved home.

CHAPTER XVI.

VISITING THE AFFLICTED—VARIOUS LETTERS AND SERVICES IN 1840—RESIDENCE AT INNERKIP—ALARMING SYMPTOMS—ADDITION TO HIS LAST WILL AND TESTAMENT—STRAIN OF CONVERSATION AND CORRESPONDENCE—WINTER OF 1840-1—LAST SERMONS IN GLASGOW—UNION MEETINGS—LAST BIRTH-DAY—VARIOUS AFFLICTIVE CIRCUMSTANCES—VISITS TO PITCAIRLY AND LEITH—THE AUTHOR'S VISIT TO SCOTLAND—FINAL RETURN TO GLASGOW—SUDDEN DEATH—FUNERAL—SERMONS—TESTIMONIES OF RESPECT AND AFFECTION.

1839——1841.

Although, nominally, the church in Nile-Street was now without a pastor, they continued to receive, from him who had so long "watched for their souls," as much time and labour as their circumstances required, or his strength enabled him to give. Devoted, as ever, to the preaching of the Gospel, and the administration of its ordinances, he was never so happy as when, in either of these engagements, he could be serving them; although when (as was necessarily a frequent occurrence) they were supplied by ministers, adequate to all the services, he was ready and willing to embrace other opportunities of proclaiming "the unsearchable riches of Christ."

But the department of pastoral duty, in which, at this period, he rendered the greatest benefit to his late

flock, was one in which there is, in ordinary cases, the greatest deficiency felt, by a church destitute of a stated pastor. I allude to the visitation of the afflicted and infirm. This was a branch of duty, in which he had always excelled. In the busiest part of his life, when so deeply involved in a variety of important pursuits, as scarcely to allow his friends the enjoyment of his society, he had always found time for "the fatherless and widows," and those to whom "wearisome nights were appointed." When in the zenith of his popularity as a preacher, there were many of this class, whose opinion would have coincided with that of one, who, from an experience of nine years on the bed of languishing, has told me, that "perhaps of all Mr. Ewing's labours, there were none so useful, as his visits to the sick-room;"* an opinion supported by the additional remark, that "perhaps few persons ever had such a talent as he, for conveying many ideas in few words." Connected with this, were his tact and discernment in adapting himself to the feelings, or the feebleness of the distressed. And hence, while to his own people, his very entrance into the abode of suffering seemed to bring with it a soothing and cheering influence; he was often applied to, on behalf of comparative strangers. Where prejudice was to be conciliated; where extreme weakness was to be spared undue

* See two very characteristic papers by him, "On the Case of the Sick," in the Missionary Magazine for 1802, pp. 147, 190.

excitement; or where heavy and unlooked-for tidings were to be communicated; for such offices the wish was often ejaculated, "O! if we could get Mr. Ewing to come."

And that native tenderness, which had made him so welcome in scenes of sorrow, is a point in his character, which it is very important to consider, in taking, as it were, a retrospect of his public life. With him decision and inflexibility were the offspring, not of stoical apathy, but of self-denying principle; tranquillity or courage, whether in dangers moral or physical, was not the gift of nature, but the triumph of grace. For, connected with the susceptibility of his kindly feelings, was a nervous temperament, peculiarly sensitive. And these characteristics, while they enhanced his Christian virtues, gave also a keener edge to his own afflictions. It was thus that these had exerted so ruinous an influence, on a constitution originally remarkable for strength; and hence also, old age, instead of blunting his sensibilities, increased their painful acuteness, in proportion as it diminished his ability to sustain them.

More assiduously then, than ever, did he now devote himself to those, whom he loved to call his "companions in tribulation." This may be, in some degree, inferred from the following letter, which contains also some allusions to the commencement of a revival, general throughout the northern parts of the kingdom, but more especially manifest in the (then) Church of Scotland. The immediate occasion of the

letter was the birth of his tenth grandchild—the last who was born, before his many fervent prayers for those dear to him, were exchanged for the unceasing exercise of praise :—

"My Dear Jessy,

"While I have had a heavy list of sick and dying people around me, the numerous mercies of our heavenly Father towards my own family, have not been so early acknowledged as was intended. His goodness to yourself in particular, I intended to acknowledge immediately; especially as it formed a contrast to numerous cases of heavy affliction around me. I trust, however, I have felt not altogether insensible of the Lord's goodness, at this critical time; and I pray that while we congratulate one another, we may both be engaged in daily praising him.

"For some time past, indeed, we have been called to celebrate his kindness to us, not only for temporal blessings, but for those of a spiritual and heavenly nature; in reviving his special work, and compelling many, who might have been expected to differ about it, to agree in acknowledging its reality and genuine character. This last is, indeed, the most cheering and unexpected character of the times. How extraordinary, that there should be so little opposition, and so little cause for it, in such a divided state of the church!

"That your new son may be, with all the rest, bound up in the bundle of life, is the prayer of your affectionate Father,

"Greville Ewing."

Another letter, of nearly the same date, (namely, February, 1840,) conveyed to us intelligence of the death of his only remaining sister, who had long been in a state of great weakness. Referring to this circumstance, he remarked—

"As I have no doubt, that she died in the faith of our Lord Jesus Christ, I should cherish no feeling but that of gratitude, on the solemn occasion. May the admonition be blest to me! I have, I think, reason to expect, that I shall not long survive. May I be enabled to welcome the summons, when it comes, in the words of Simeon—'Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.'"

During the early part of the year, he took part in various services. Devotional exercises in Nile-Street; the first, at half-past seven A.M., and the last, in the evening, uniting in one assembly, the four Congregational churches. The anniversary of the Union at Dundee. Protracted meetings, which were greatly owned of God, in connexion with the church,* under the pastoral care of his young friend, Mr. Russell. Preaching to a very interesting people, then recently united in Christian fellowship, at Alexandria.

Some of the happiest recollections, however, of that year, are connected with Innerkip, where he spent the greater part of the summer. From a portion of this memoir, the reader may easily infer, that this was a locality peculiarly dear to him. It had lost, indeed, the cheerful brightness, with which it was once invested. He could not, in such a spot, but realise, with exquisite feeling, the sentiments ascribed to him, by one, who well knew, both what he did feel, and how to clothe it in poetic garb:—

* The one originally formed by Mr. Edward Campbell, now worshipping in Nicholson-Street.

"But first in duty as in love stood he
Who was her husband! Oh that word, he *was*,
What desolation speaks it to the soul!
It tells of hourly tenderness gone by;
Of matchless excellences seen no more;
Of happy hours, for ever, ever fled;
Of weary, solitary days to come."*

The surrounding scenery too, though grand and beautiful as ever, was yet sadly altered; inasmuch as his eye, which had so delighted to gaze upon it, was now dim, his step had grown feeble, and "the grasshopper" was becoming "a burden." Yet combining as he always did, his sorrowful experience of such changes, with the brightest prospects and most precious hopes, there was luxury in the indulgence of recollections like these. Remembering what communion he had held on earth, he could form some faint and slight conception of its bliss and perfection, when renewed in heaven. And even under the depressing influence of weakness and decay, he could rejoice in the assurance, that "this corruptible must put on incorruption, and this mortal must put on immortality."

There were objects too, at Innerkip, which, though closely associated with those mournful recollections, were yet not stamped like them, with the earthly characters of mutation and failure. My father's occasional ministrations to the Congregational church in that place, have been already noticed. The circumstances, connected with its formation, belong not so

* Memoir, &c., second edition, p. 122.

properly to the history of his life, as to that of her, whose work of faith he delighted to commemorate; it may suffice to say here, that they were such as to give him a peculiar interest in that church. And, to find it, with all its healing, enlightening influence, surviving the ravages of death and time—to see in this not only the excellence of scriptural fellowship, but an exhibition of Divine faithfulness, in answering prayers so long since offered—to have the opportunity of once more preaching Christ, in such a place—could not fail to be regarded by my beloved father as an indulgence graciously afforded him. The size of the chapel also permitted him to be heard in it, without fatiguing effort, while its quiet seclusion sweetly harmonised with a spirit, longing to be released from all the turmoil and the agitations of earth. During one week of his stay, there were protracted services, in which he daily took part, with the esteemed pastor, Mr. Low. Two letters also, written with his own hand, while at Innerkip, to friends suffering from the death of beloved children, were highly valued, as the efforts of his unwearied sympathy.

He returned home, apparently much improved in health. But, within less than a fortnight afterwards, considerable alarm was excited, by his bringing up, at several different times, a small quantity of blood. This was attended by no other feeling, or symptom of indisposition; and it was soon subdued, by medical treatment of the most simple kind. If the fatal event could then have been foreseen, which occurred

just twelve months afterwards, the attack now mentioned might have been considered as a premonitory indication, that the blood-vessels near the heart were in a precarious state. But not possessing any such knowledge of the future, his friends entertained no farther apprehensions on the subject. The effect however, produced on his own mind, may be inferred from the fact, that in the course of the same week, with his own hand, he added to his will a codicil, of which the following sentences form the conclusion :—

"To the church in Nile-Street I say, many thanks, for many years of distinguished affection and love. May the God of love and peace be with them. The Lord grant that we may follow our fathers, as they followed Christ, and that we may all find mercy of the Lord in that day!

"Finally, in deepest self-abasement, I would prostrate myself before Him who is the true God, and eternal life, and who has graciously said, 'Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.' In grateful acceptance of this Divine invitation, I beg permission to reply :—

'A guilty, weak, and helpless worm,
On thy kind arms I fall;
Thou art the Lord, my righteousness,
My Saviour, and my all.'

"Greville Ewing."

From the writing of this most interesting document, it would appear to have been committed to paper, with the utmost composure and deliberation. It was

a transaction also, entirely between God and his own soul; for no one, at the time, had the least idea of what was employing his pen. It possesses, therefore, all the weight of a dying and final testimony, without any of the interruptions, or exciting circumstances, frequently attendant upon a dying hour. On its instructive character, as a summary of the hopes cherished for eternity, at the close of such a life as his had been, I presume not to offer any comment.

Although, however, none knew of these private communings with Him who seeth in secret, their spirit was manifest in the whole of his conversation. This indeed, as we have seen, was nothing new; but it became increasingly, and more continually evident. Few persons, at this time, were long in his company without receiving impressions, similar to those described by one friend, who, soon after, spent an evening with him. She felt an "anticipation that it would be the last she should so spend—an impression arising partly from his growing bodily infirmities, but more from his apparent meetness for glory. Dwelling in love, he was ready for heaven, and you *felt* that he would soon be there."

To his letters also, though necessarily short, the same remark may be applied. There was so much in them of confidence in God, such a childlike repose on his promises and his faithfulness, such an ardent longing to depart and be with Christ, and yet a spirit so resigned and subdued, that we could not but feel

them, at the time, to be the expressions of one, who was fast approaching the state of "just men made perfect." The following are a few sentences extracted from letters written to me, during the months of September and October :—

"I believe it is my duty to be thankful, that I was favoured with sight so long; and to reserve all hope of restoration till we shall see face to face, and know, even as we are known. I would thankfully confess, it is of the Lord's mercies I am not consumed. I bless God for many kind friends out of the church as well as in it. 'If he give quietness, who can give trouble? If he hideth his face, who can behold him?' I am much blessed with peace and love at home."

"My infirm state continues, much in the usual way. I would habitually use the language of the sweet Psalmist—'I wait for the Lord, my soul doth wait, and in his word do I hope.' Let us have our conversation without covetousness, and be content with such things as we have; for He hath said, I will never leave thee, nor forsake thee. Give my love to Dr. Matheson, and my prayers to God for him, that the Lord may strengthen him for all his labours. Grace, mercy, and peace be with you, and all the children. 'The Lord liveth, and blessed be my rock, and let the God of my salvation be exalted!!'" "I desire to give thanks, and to pray for you all, especially for the boys. I believe the Lord is giving me kind warnings, that I am approaching the end of my own course; may he enable me to say with Jacob, 'The God who led me all my life long, and who redeemed my soul from all adversity, BLESS THE LADS;' preserve them from the temptations, and snares, and foolish and hurtful lusts of this evil world; and bring them to his heavenly kingdom. I had lately a very kind and delightful visit from Dr. Pye Smith. He most kindly preached for me." "I have preached once every

Sabbath since I left home.* May I be permitted to preach the Gospel while I live, and find mercy of the Lord, when I die! Tell Dr. Bennett how much I was gratified, by his defence of the Song of Solomon, and the success of it. I love the piety of the fellowship of Christ and his church, as expressed in that song—'My beloved is mine, and I am his.' May you and I so sing in life, death, and to all eternity! I rejoice in gaining our dear brother Dr. Pye Smith. It was like himself! How did it warm my heart to see him, when he called on me lately; and to hear him preach on that text—'whom I love in the truth, for the truth's sake which is in us, and shall be with us for ever.' I am still unwell, but happy." "Give my love to ——— and tell him, that whatever be the will of God, as to his choice of a business, he may by diligence and faithfulness in it, be honoured and successful, be an honour to his parents, and a blessing to the whole family. Be assured, you cannot write to me on a more interesting subject, than the spiritual welfare of your boys, for whom you travail in birth again, till Christ be formed in them. That your husband also may be strengthened for his labours, is my earnest prayer. I preach almost every Lord's-day, and stand this cold weather wonderfully."

It may be in the recollection of some readers, that the winter of 1840—1 was remarkable for its severity. There was, however, no abatement in my father's visits of sympathy and consolation. Provided with shoes in which he could walk, with safety, over the slippery snow, and supported by the arm of a friend, he went, day after day, to the abodes of sickness and sorrow. When not accompanied by Miss Cathcart, his usual companion at this period,

* This was written at Pitcairly.

was Mr. Francis Dick, already mentioned in these pages. He had repeatedly, during the last few years, rendered acceptable service to the church, and to its aged pastor. And now, as Mr. Dick himself remarks, in a letter recently written to me from Glasgow—

"I had many a pleasant day with him, both in his house and in our daily walks—even the last of his walks about this city. His older friends and myself have many a conversation about their dear, departed pastor; the sight of me brings him anew to their remembrance."

Among those however who, during that winter, shared his kind attentions, some have already joined him before the throne; one, in particular, who being unable to venture to the sanctuary, repeatedly gathered in her parlour a little congregation, to whom he addressed the word of life. What joyful greetings must have awaited him, from many also who had gone before him! On earth he had often aided their faith and hope, by discoursing to them on the glories of an absent Saviour; but now, both he and they are beyond the need of ordinances, for the Lamb himself, which is in the midst of the throne, feeds them, and leads them unto living fountains of water.

The most gloomy portion of the season was diversified, by a visit of nearly three weeks to Hillhead, the residence of John Maxwell, Esq., younger of Pollock. And here, as much as in the circle of his pastoral relations, my father's daily exposition of the Scriptures was highly valued. The only interruption to the pleasure mutually enjoyed, was the severe

affliction of other members of the family. Lady Maxwell of Pollock, and her only surviving daughter, were labouring under maladies which, though not the same in character, were alike hopeless and distressing. The former, indeed, had been an invalid, and often a great sufferer, for years. But it now appeared as if her strength was nearly exhausted, and her dissolution not far distant. My father's visits and prayers had ever been peculiarly acceptable to Lady Maxwell in seasons of distress; and as he perceived her approaching nearer to eternity, his anxiety for her spiritual welfare became more and more intense. He scarcely wrote a letter at this period, without some reference to the subject; repeatedly requesting friends to join him in "continual secret prayer" on her behalf, as well as that of her afflicted daughter. Their sufferings, however, and his deep emotion on account of them, were not yet quite so near a termination as he supposed.

On February 21st, he preached in Nile-Street Chapel. It would seem as if he had intended to expound anew the book of Psalms; for on the Sabbath preceding his visit to Hillhead, his subject had been the 1st Psalm; and now, for the last time in that place, his discourse was an exposition of the 2nd. During the following week, the chapel was shut up for alterations and repairs. It was re-opened on April 4th, on which occasion he prayed; but although he several times dispensed the Lord's supper, he never again entered the pulpit. He had, in

the interval, preached twice for Mr. Russell; and the texts of those two sermons, entered with his own trembling hand, form the closing record, in a series of text-books most methodically kept by him, during his ministry in Glasgow.

In the same week with the re-opening of Nile-Street Chapel, the annual meetings of the Union took place. The first in order was that connected with the Academy, but the senior tutor was not able to be present. The following brief expression of the feelings occasioned by his absence, is taken from the speech of his beloved successor, the Rev. J. M. Mackenzie :—

"I cannot on this occasion but feel, that one who has been accustomed to appear in these meetings is, through age and infirmity, no longer with us. Those who know the origin of this institution, and have traced its progress, will remember, with interest and affection, the zealous and efficient attention that has ever been rendered to it, by our beloved and venerated friend, Mr. Ewing. There are many who can remember how, year after year, his reverend figure appeared among us, and his honoured voice was heard with feelings of interest and complacency; and how, with that gentle eloquence of which he was so perfectly the master, he would enter upon those subjects so interesting to his own heart; and what a degree of interest he threw around the institution, of which he is so great an ornament and honour. But while we are prevented from enjoying the advantage and pleasure, we would derive from his presence among us, we may rejoice to know, that the institution he has so long and zealously supported, is as dear to his heart now, as in the proudest days that are past—we rejoice to know that his

frequent prayers, and these not unavailing, will still ascend to the throne of grace on its behalf."

Not only was this the case, but, in the words of one already mentioned as having taken part in its formation—

"While he ever subscribed himself an unprofitable servant, I know it cheered his heart, when about to finish his course, to know that the abundant labour he had long freely bestowed, had not been in vain; and that he was leaving the institution in such a favourable condition; and, under God, in the hands of such accomplished and faithful brethren."

Another thing, still more consoling to my father's mind, under his own afflictions, was the progress which this important institution had made, in the estimation of those churches, for whose benefit it was primarily designed. That progress had been gained, in a way the most gratifying to both of the senior tutors—not simply by the diffusion of more just and enlightened views, on the importance of ministerial education,—but by a *practical experience* of the success which had attended their labours. Forty-two of the Scottish churches were, at that time, enjoying the labours of pastors who had been educated at the Academy;* and those best acquainted with their character and

* This enumeration is exclusive of all who had previously died; and also of twenty-nine others, engaged either as pastors in England and Ireland, or as missionaries. Of the latter, eight were labouring among the heathen. Twenty-six students remained in the institution.

ministry, can bear me out in the assertion, that while, in "doing the work of evangelists," they were not behind the founders of those churches; it would be difficult to find, in proportion to their number, a body of Christian ministers, more thoroughly acquainted with the connexion and meaning of the Scriptures; or more faithful as the depositaries of Congregational principles, in their genuine purity and spirituality.

The only service of this anniversary, at which my father was able to be present, was one of the annual sermons, which was, that year, preached by my husband. He had been sent as a deputation from the Congregational Union of England and Wales; and had the privilege of appearing also, as one of the Secretaries of a kindred institution—the Home Missionary Society of London. These circumstances afforded much pleasure to my father; and as this was their last interview, I may be excused for inserting a few lines which he wrote to me, with reference to the occasion:—

"Among many comforts attending our late meetings in this place, it was one of the most acceptable to see and hear your dear husband. Your letter announcing his safe and speedy return, has already increased our joy and gratitude. He has no doubt told you about us. May the Lord make our still expected meeting equally safe and prosperous. My condition should be a warning to us all, that the Lord cometh quickly."

The "still expected meeting," here spoken of, was a contemplated visit from myself and three of my

children. In another note, alluding to the same subject, he writes again :—

"Nothing will be more cheering to my heart than to see you, and as many as you can of the family, this year. It will probably be the last interview we shall ever have in this world."

Dear, affectionate parent! it was indeed the last. And yet how can I sufficiently admire the wise and gracious Providence, which permitted it to take place! But I must not anticipate—there is yet a little intervening space to be considered; and within that brief period was included the last return of his birth-day. The following letter to a much-esteemed friend, whose age exactly agreed with his own, gives some idea of the feelings, with which the day was spent:—

"Glasgow, 27th April, 1841.

"My Dear Friend,

"Allow me, on the anniversary of my birth-day, to congratulate you on the return of the same day to you, and especially on its finding you, as I trust it will, in the continued vigour of your health, activity, and usefulness. I desire not to murmur, but rather to rejoice, that while you receive a salutary warning, by what has happened to me, since I first had the happiness of meeting with you, you are still enabled to bear fruit and flourish; to sing that, while others fail, the Lord 'is a rock to you.' Long may you rejoice in the Lord, who is upright! May your family be continued with you, and every one of them grow up around you as plants grown up in their youth, and your daughters be as corner-stones carved after the similitude of a palace! And 'may you see peace on Israel.' After all, indeed, we must expect to experience that old age must prove grief and labour. Our heart and flesh must faint and fail, but even then, God is the strength of our heart and our portion for ever.

"With kindest regards to you and yours, in which my friend Miss Cathcart cordially joins, I remain, my dear Sir, perhaps till we meet again, yea and tarry together in peace, and rest, and glory,

"Yours most affectionately,

"GREVILLE EWING."

On May 21st, Lady Maxwell was, at length, released from her sufferings. On the 27th, my father thus wrote to us:—

"We have great reason to be thankful, that Lady Maxwell was enabled to turn to God in her illness; and to obtain peace with him, through the merits of the Lord Jesus Christ; and to give the most satisfactory evidence of enjoying a blessed state of reconciliation, peace, and hope. The fear of death was quite taken away, and a deep impression made on those who were about her."

Yet although he was thus far from sorrowing as without hope, her death—and more especially the feelings excited by her funeral, gave a shock to his already enfeebled frame, from which I scarcely think that it entirely recovered. He followed her remains to their resting-place, in the family burying-place, at Eastwood; and none who remember the occasion, on which he last had visited that spot, can feel any surprise at the degree in which he was affected, by the sad solemnities of sepulture.

Nor was this, by any means, the only circumstance at that time affecting his health. He was just then, also, paying frequent visits to a member of the church, who was peculiarly tried by the death of three dear

children, within a few days of each other. He became so much indisposed, as to be confined for a short time to the house; but no sooner was he a little better, than he undertook a rather long walk, to visit another much-afflicted member — now, however, partaking with him in the blessedness of that land, where the inhabitant saith not, I am sick. This visit, which afforded no small enjoyment to her, was the means of bringing on a return of the complaint, from which he had been recently suffering. How different their parting, amidst pain and weakness, from their very next meeting, to celebrate the victory they both "had gotten," through Him that loved them, over sin and death, and all their attendant sorrows!

Under all these circumstances, it became a matter of great anxiety, to remove my father from the scene of so much painful excitement. His friends at Leith and in Fifeshire, had long been expecting to see him; and his journey had, from time to time, been delayed, on account of the very precarious state of those relatives already mentioned. But now the principal obstacle seemed to be found in his own debilitated state, and as soon as his medical attendant considered it safe for him to travel, he recommended his speedy departure.

It is impossible not to notice here, the wisdom and kindness of that providential arrangement, by which the future is concealed from our view. What conflicting emotions would have been awakened in his own breast, as well as in the minds of those, who so

assiduously devoted themselves to his comfort, had it been known that his work in Glasgow was finished—that his voice should never more cheer the house of mourning—nor his venerable form again be seen in that sanctuary, where his presence had so often diffused a glow of affectionate pleasure. But from all this agitation he was mercifully spared. To be entirely laid aside from ministerial labours, he had ever deprecated as an affliction of no common severity. And his leaving home at this time, while it afforded him the repose he so greatly needed, gave him also opportunities of still being useful, in a way suited to his diminished strength. In the society of friends, and the soothing quietude of the country, he had always found a reviving and renovating influence; and although it was now to be proved, that they could not avail to detain him longer from his better rest above—yet how differently was he permitted to pass over the last stage of his earthly pilgrimage, from what the case would have been, had he spent its concluding period on a bed of languishing and pain!

On the 8th of June, he was able to write, informing me of his safe arrival at Leith, where he remained about ten days; as much gratified as ever, by the kind attentions of his friends, but deriving, apparently, no benefit from the change. He went next across the Frith of Forth, to Pitcairly—another home, where he was always welcomed as a father. His feeble gait and bending frame—the weakness of his voice, and

the oppression of his spirits, too plainly indicated a change for the worse, during even the brief interval that had elapsed since a former visit. Yet he rallied wonderfully; regained his appetite, and was favoured with some nights of refreshing repose. On the 5th of July, he wrote me a letter of nearly two pages, in a much firmer hand than for some time before. And as it was the last I received from him—the last written record of his fervent breathings and tender affection for me and mine, I insert it almost entire:—

"I have found my residence here a great relief, both to body and mind. I have not, at this visit, attempted to preach; but have only addressed a few words, once on the Sabbath, to those of the family who were not gone to church; and this I found quite enough, in my state of weakness.

"I am glad that —— got well home again from his trip to Durham. He would feel awkward at finding himself unknown at ——. But we are all strangers on earth, at any rate. May we confess ourselves to be such; and be enabled, not only to *live*, but to *die* in faith!

"I am glad —— has got a prize for improving in Latin. His character at school will probably be the best opportunity he can have, of recommending himself for useful employment. But may he, and I, and all of us seek first the kingdom of God, and his righteousness, and all other things needful shall not fail to be added. May the Lord be our guide, from youth to age, from time to eternity! I hope we may be spared to meet, *this once more;* and because he is at our right hand, we shall never be moved.

"My dear Jessy, I commend you and yours 'to God, and to

the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.'

"Your affectionate Father,

"GREVILLE EWING."

Among other enjoyments of this parting visit to Pitcairly, was the reading to him, by Mrs. Cathcart, of Mr. Alexander's Lectures on "The Connexion and Harmony of the Old and New Testaments." Dr. Henderson's translation of the Prophecy of Isaiah, had been read to him shortly before he left home. And these were the last books to which he was able, consecutively and regularly, to give his attention.

On July 17th, he returned to Leith, and once more took up his abode under the hospitable roof of the Misses Cullen—a dwelling rendered yet more agreeable, by its close proximity to that of their brother. They had had the delight, while he was in Fifeshire, of welcoming back a long absent sister, together with her husband, the laborious missionary, in whose joys and sorrows my father had so warmly sympathised. Of Mr. and Mrs. Swan, indeed, he might have truly said, "Always, in every prayer of mine, making request for you both." And now, though driven, much against their will, from a field of labour where they had desired to spend and to be spent until death; yet they had not returned to mourn as in time past, over two or three solitary instances of success; but to speak with thankfulness of additional converts, whose Christian consistency and fervent affection were their hope and joy, and

likely to be their crown of rejoicing. Their united perseverance also, (in conjunction with that of other honoured missionaries in the same region,) had accomplished an undertaking which the enemies of missions will be unable to destroy, namely, a translation of the entire Scriptures into the Mongolian language. And to receive from their own hands, a copy of this work; to hear from their own lips of "all that God had done with them;" to see them safe and happy amidst their dearest friends; and to bow his knees along with them all, in thanksgiving for the answer of so many former prayers—these altogether were favours so acceptable, and so far beyond what, at one time, he could have expected, that my father's sense of the Divine condescension and goodness in granting them, was almost too great for his weakness to sustain. In such an interview there was, perhaps, as much of enjoyment as earth could now afford, to one who was "longing to depart, and to be with Christ." It seems in the retrospect, as a bright though transient gleam; designed at once to illumine and to disguise the entrance to the valley of the shadow of death. Another satisfaction graciously allowed to him, was the opportunity of once more proclaiming, in public, the Gospel so dear to his own heart. He appeared so greatly revived since he had last been there, that Mr. Cullen asked him to preach on Sabbath, the 18th of July. He selected as his subject, the trial of Abraham's faith, in the offering of his son: and preached, apparently, with much ease and

pleasure. To all his friends he appeared better, than they had ever expected again to see him; but to his attendant, on the morning of that day, he had made the remark, that this *might* be his last sermon; and that if so, he felt gratified by the circumstance, that it was to be so near the place of his birth.

On Saturday morning, the 24th, I arrived, with two of my children, to partake along with my beloved father, the hospitable attentions of the same kind and cheerful family circle. Although four years had not elapsed, since I had seen him last, a single glance sufficed to show me what ravages they had made. Yet all assured me that, had I come even but the previous day, I should have seen him much more vigorous, as well as susceptible of greater enjoyment from the objects around him. But he had passed a restless night, and he complained of a pain at his chest, which he said he had not felt before. A medical friend who called to see him, pronounced his pulse to be good; and the pain was entirely ascribed to a slight degree of indigestion. He readily took the simple remedy prescribed in such a view of his case; but though he said little about it, he seemed to cherish a persuasion, that the complaint was of a more serious nature; and from that time, he expressed a most earnest longing, to return to his own home in Glasgow. In the course of the same day, he received a visit from another old and much-esteemed friend, to whom he said, when taking leave of him, that he hoped they should "meet before the throne."

That night was even more restless than the one preceding. The Sabbath was consequently spent in much debility and languor, which indeed continued during the brief remainder of his stay at Leith. There was occasionally an interval, when he seemed to forget *himself*, in the amusement afforded by his grand-children, by some favourite strains of music, or by the lively conversation of friends. But such intervals were the exceptions. He seemed to feel so near his eternal home, as to have little remaining interest on earth. With the most feeling sense of every kindness he received, there was yet affecting evidence, that he felt all to be unavailing, to one who stood, as he supposed himself to do, on the very brink of eternity. He knew in whom he had believed; and once in particular, as I sat close to him on the sofa, he feebly whispered, "I have had some very strong consolations." Yet it was alike instructive and touching, to witness the deep humility, as well as the intense solemnity, with which he approached the moment of appearing before God. On one occasion he said to those around him, "You are very kind to me, but what would it all avail me, without an interest in Christ for myself?" Every expression, whether in prayer or in conversation, seemed to combine, in the most striking manner, an almost overpowering sense of his own unworthiness, with the meekest composure, and most childlike confidence in "the mercy of our Lord Jesus Christ, unto eternal life." With scarcely an exception, the memorable

words of Simeon were incorporated with all his supplications in the family; and every allusion to his return to Glasgow, was associated with a farther and more momentous change. "I am going home," he said, "to die—I want my Father to take me home." An aged Christian in the neighbourhood was mentioned to him, who had a longing desire to depart and be with Christ. "But," said Mr. Cullen, "I told her she should patiently wait his time." With much apparent interest, my father asked if she had been enabled to act on this advice. "I hope she is trying to do so," was the reply; "she is praying for patience." "Ah! that's right," said my father; "we should wait all the days of our appointed time, till our change come."

On Wednesday, the 28th, his desire was accomplished, in returning to his own long and much-loved dwelling. His journey did not appear at all to distress him; but he soon found that the uneasiness which had been so oppressive to him, was not left behind. He was very unwell the whole of that night, and most of Thursday. On that day, he was visited by his dear young friend, Mr. David Russell, to whom he was accustomed, with great freedom, to express his feelings. Mr. Russell says—

"He told me that he had come home to die; but that he looked, as a poor sinner, to the finished righteousness of Christ. He then asked me to pray with him, and left his own chair to kneel down beside me. Just as I was about to

begin, he whispered into my ear, 'Remember to pray for me as *a dying man.*'"

Yet it was wonderful how he once more revived, and forgot his own troubles, on the arrival, that afternoon, of two of my little boys from Edinburgh. They had never visited his dwelling before; and in his kind desire to give them pleasure, he went with them from one room to another, explaining and showing them every thing, that he thought could interest or amuse them. Having unlocked his book-cases, among other subjects of remark, he asked me if I remembered that passage in "Thomson's Seasons"—

> "But who can paint
> Like nature? Can imagination boast,
> Amidst its gay creation, hues like hers?
> Or can it mix them with that matchless skill,
> And lose them in each other, as appears
> In every bud that blows?"

He repeated the lines as one, who had been accustomed fully to sympathise in the sentiments they express; and seeing that the passage in which they occur was so much a favourite with him, one of the children next day committed the whole of it to memory. But the pleasure of repeating it to his grandfather, like many anticipations of a similar kind, which we had fondly cherished, was never realised.

Much in the same manner, the remainder of the week passed away—sadly alternating between light and shade—between the power of transiently tasting

domestic enjoyments, and the indescribable, yet most distressing influence, of nerves unstrung, and a frame hastening to be dissolved. He feelingly remarked, that "the very strength of old age was but labour and sorrow."

With the very few other friends who saw him, during these three days, his conversation was much in the same strain as it had been, while at Leith. A chastened and subdued expression of what he had felt and suffered, during the years of increasing blindness and infirmity; with, at the same time, a thankful acknowledgment, that the Lord had done all things well—the deepest self-abasement, united with the confidence expressed, in a stanza which he more than once repeated—

"Trust in the Lord, for ever trust,
And banish all your fears;
Strength in the Lord Jehovah dwells
Eternal as His years."

and also another, (from the Scottish version of the Psalms,) which I had heard him mention long ago, as being by early association peculiarly endeared to him—

"They shall be brought with gladness great
And mirth on ev'ry side,
Into the palace of the King,
And there they shall abide."

This last he always connected with the remembrance of those so dear to him, who had thus already gained

their rest; and in the same spirit, on one of these days, he mentioned the name of a much-beloved and afflicted member of the church, saying, "It's now nearly twelve months since she got away from us—now all *her* 'thinking and aching are o'er.'"

His prayers in the family, were of a most interesting character. In the evenings, particularly, he so feelingly referred to the tedious darkness of nights, unblest by refreshing repose; at the same time pleading with earnest supplication, the promises of Him who slumbereth not, nor sleepeth; and who pitieth them that fear him, knowing their frame, and remembering that they are dust. With this was combined the most touching expression of gratitude, for those watchful and kind attentions, which sought as much as possible to alleviate, what it was beyond their power to remove. Once, in particular, I remember how earnestly he prayed, that those who had been so kind to him, might meet with equal kindness, when their time of distress should come.

Saturday night arrived, and it was, perhaps, more completely without a moment's rest, than any that had preceded it. On the morning of the Sabbath, he desired a note to be written, especially requesting the prayers of the church on his behalf; manifesting great anxiety, that the note should be prepared and delivered according to his directions. He had ever set a high value on the prayers of his Christian friends; and doubtless he received the answer of those, now for the last time presented by his own request. This

remark is suggested by the striking fact, that although no intimation was given, that an immediate change was apprehended; the supplications that day publicly offered, had an almost exclusive reference to the period, when he should pass through the valley of the shadow of death.

The day afforded him one or two very brief intervals of sleep; but by far the greater portion was spent, in "seeking rest, and finding none." It was truly affecting, to see how every seat, and various postures were tried in vain. Yet patience and composure still prevailed. Although unable for any lengthened exercise of attention, he listened with pleasure to several short pieces read to him; especially the 23rd Psalm, the concluding verse of which he repeated himself. He inquired also, with interest, as to the subjects of discourse by the ministers supplying the pulpit at Nile-Street, and presiding at the communion-table. Miss Cathcart remained at home with him during the whole of the day; but being for a few moments left alone with a young servant, who was preparing the table for dinner, he said, on her leaving the room, "I have been speaking to her of Jesus."

It may, to many, appear surprising, that his increasing indisposition, together with his own expressed presentiment of death, should not have excited in the minds of his family, a greater degree of alarm. But it is to be remembered, that the only symptom which could be distinctly characterised, was that *inability to rest*, so well known as a consequence of paralytic

affections; and which, all along, he had more or less experienced. And with regard to his expectation of soon departing to be with Christ, he had been living, for years, so continually as one on the verge of heaven, that it awakened no more apprehension than on former occasions. He continued, too, in all his usual habits. He partook of his meals at the family board; conducted the domestic worship; and with the sole exception of the Sabbath, had a short walk in the open air, every day to the last. Dr. Mc Kenzie also, who visited him immediately on his return from Leith, apprehended nothing, beyond the progressive influence of the malady already named. We felt it right again to call in Dr. M. on the Sabbath, and he saw his venerable patient, so late as 6 P.M. He then said there was a slight degree of fever, for which he recommended the application of leeches to the temples; but he afterwards assured us, that he then had no idea of the change which was at hand. It was remarkable too, that on that day, not one word dropped from my father's lips, expressive of the expectation he had so long been deeply cherishing. And though I can look back on several circumstances, which *now* appear as having been the harbingers of death; yet I reached the close of that memorable evening, with the idea painfully impressed on my mind, that many such distressing days and nights awaited him.

Under the tedious and unpleasant operation of the leeches, he continued amazingly patient, and even disposed for lively conversation. But being of course

considerably fatigued by it, he retired as soon as possible after it was over. He had been prevailed on, under the idea of adding to his comfort, to occupy since his return, a chamber on the first floor. But in consequence of his own wish, most earnestly expressed, he was this night to sleep in the room which, for eight-and-thirty years, he had called his own. He walked up the two flights of stairs, with no other assistance than what was usually rendered him—more as a mark of kind attention, than from any appearance of its being increasingly needed. He enjoyed an hour of uninterrupted sleep, except that once for a few moments, he was overheard in the exercise of prayer. Awakening, however, from this brief repose, he again became uneasy, and expressed a wish to get up. His faithful attendant, who slept in an adjoining closet, and who was ever on the watch for the slightest movement, proposed to him to take a little coffee, which it was his custom to do, at one time or other, in the course of every night. Having, without any apparent difficulty, put on some part of his dress, and seated himself on his accustomed chair, he remarked that "he felt quite well;" and he seemed, indeed, more easy and cheerful than he had been for a long time previously. Looking round the room, he again signified his peculiar satisfaction, at being in his own apartment; and added, "My Father is kind—kind to me;—then trust in God." Having given thanks, he partook with much seeming relish, of the refreshment offered to him; and noticed, while

he was doing so, the striking of the midnight hour Before, however, the cup of coffee was finished, he suddenly pushed it aside; and having given one most expressive look, he closed his eyes, fell back in his chair, and neither moved nor spoke again.

To alarm Miss Cathcart and myself, was but the work of a moment; and almost as quickly as the words can be penned, we were both in the room. We found my father sitting, as described, in his chair—his head drooping no more, than if, in that posture, he had dropped asleep. Not a limb was agitated, not a feature disturbed. Two or three deep-drawn sighs escaped him, as if just to bear witness that his spirit still was there. But closely and eagerly as we continued to watch him, not one of us could determine the moment of its departure.*

It is scarcely necessary to say, that a respectable surgeon, in the immediate neighbourhood, had without delay been sent for. We awaited his arrival, if not in suspense, yet with anxious expectation. But all that he could add to our previous convictions, was briefly communicated in the expressive words, "I am afraid he is gone."

It were vain to attempt any description or estimate of the sensation produced, not only among the church and congregation at Nile-Street, but among all ranks

* See Appendix W.

and classes of the community, when the sudden event became known. The eagerness of some, to have one last look, even of the beloved remains; the agonizing grief of others, who said they had lost their dearest friend; the warm and appropriate expressions of respect, from fellow-labourers, as well as from many ministers of various denominations, whose esteem it was an honour to have secured—all these must live in the memory of the writer, though to detail them minutely is beyond her power.

Among my father's papers, one was found, expressing an earnest desire to be interred in the burying place of the Pollock family, at Eastwood. The conclusion of the paper, was as follows:—

"You know that this wish arises, not only from a desire that my remains may rest in hope beside those of my dear and affectionate partner, for more than twenty-five of the happiest years of my life; but also from an express agreement with my dear Barbara herself, who, in her last hour, asked me to bury her, where I was likely to be buried myself. * * * When we die, may our souls depart and be with Christ, which is far better than any situation in this life; and in due time this incorruptible shall put on incorruption, and this mortal shall put on immortality; and the saying that is written shall come to pass, 'Death is swallowed up in victory.'"

Sir John Maxwell having readily acceded to the desire thus expressed, the funeral took place on Saturday, August 6th. Besides a numerous company invited on the occasion, there were many members of the church, and others, who surrounded

the door, and followed the body of their friend and pastor as far as they could walk, on the way to its last resting place.

On the succeeding day, which was the Sabbath, Nile-Street Meeting-house was clothed in the garb of mourning. It is not meant only, that it was appropriately hung with black; but scarcely an individual was to be seen within its walls, who had not assumed a similar badge of sorrow; and, on one part of the day, every part of it was crowded to excess, long before the hour for commencing the service.

In the morning, the Rev. J. M. Mackenzie delivered a most suitable discourse, from Heb. xiii. 7. The speaker possessed peculiar facilities for doing ample justice to his subject. From the connexion in which he had stood with the aged pastor, he well knew his manner, both of bearing rule and of speaking the word of God. And he knew somewhat also of the flock, which had enjoyed the benefits of such an oversight; while, at the same time, the circumstance, that his official connexion with them had been closed, afforded greater liberty in directing the practical application of his text, than he might otherwise have felt. It was surely a most instructive and profitable occasion, to all who could remember the things suggested by the apostolic exhortation.*

* Little did I anticipate, when the above lines were committed to paper, that, ere they went to press, by the loss of the Pegasus steamer, the speaker himself, and his words, would come to be "remembered," with that deep and mournful interest which must

The discourse more specially intended as "the funeral sermon," was delivered in the afternoon. The preacher naturally selected by the church for this solemn occasion, was Dr. Wardlaw; and it was a choice most agreeable to the wishes of relatives and friends, well knowing as they did, that had it been possible to consult him who was gone, the selection would have been the same. The sermon was a very beautiful illustration of those words of an Apostle,

now be associated with them. It is not for me to attempt an estimate, either of Mr. Mackenzie's many excellences, or of the corresponding loss occasioned by his most distressing death. On one point, amidst all the crowding reflections which it has occasioned, my mind has chiefly dwelt—How overwhelming would such an event have been to him, of whose brief connexion with Mr. Mackenzie I have been called to write—how deeply would he have sympathised with one suddenly made a widow, and with parents bereaved of such a son as few have had to lose—how sadly, above all, would he have been concerned for the loss sustained by an institution, so near to his own heart, as the Glasgow Theological Academy! But with these thoughts are connected the consoling assurance, that *he* is beyond the reach of such sorrow; and with regard to his beloved younger brother ———

"He has been kindly welcomed by our blessed Master; and some whom he loved, have rejoiced to receive the accession of his company. How well they all are now! How thankful for the sharpest pangs they ever endured! How pure their communion, how exalted their social worship, their felicity, their glory!" See page 543.

And surely those who remain, have special reason to "follow his faith," who, called to meet death in its most appalling form, not only enjoyed undisturbed serenity himself, but was enabled, even to the very "end of his conversation," to direct others to Him who could "save to the uttermost."

"To me to live is Christ, and to die is gain;" rendered doubly interesting to an almost breathless audience, by the introduction, among other affecting particulars, of that message to the church, from their aged pastor, already described as recorded for them by his own hand. By the request of the deacons, the sermon was immediately published;* and it forms a most appropriate and interesting companion to the one delivered thirteen years before, by the same speaker, in the same place.

On the same day Dr. Russell of Dundee, in a discourse founded on 2 Tim. iv. 6—8, gave utterance to his feelings of warm affection for one of his earliest friends, by a sketch of my father's life and character. This also was published in the Scottish Congregational Magazine, for September, 1841.

From the testimony of these two able and valued witnesses, I take the liberty of selecting the extracts which follow. Had space permitted the insertion of the whole, it would have been found, I trust, a full confirmation of all that has been advanced in this volume. The selection is made, in reference to some points, which either have not, already, come under review; or on which it may appear as if I had given my own impressions alone.

"His *intellectual* character was of no common order. His mind, naturally vigorous, clear, acute, and comprehensive, was richly furnished with the stores of literary, scientific, theological,

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* See Eclectic Review for September, 1841.

and diversified miscellaneous information. His published works bear ample evidence of the freedom, the chasteness, the force, and the eloquence, with which he could employ the resources of his own language; and, at the same time, of the extent, correctness, and solidity, of his classical scholarship and general erudition;—of the perspicacity, tact, and energy, of his powers of argumentation; the Attic pungency, and happy *naïveté*, of his humour and wit; and the caustic yet courteous severity, with which, when he thought it called for by the claims of truth, or by the petulance of self-sufficiency, he could apply the lash of salutary castigation.—His *conversational powers* were exquisite. When his health was sound, and his mind in full and easy play, in the society of known friends, his buoyant yet chastened vivacity, his appropriate anecdote, his native and sparkling pleasantry, the ease and felicity with which he brought the stores of his varied information to bear on every topic of incidental notice; and the enviable tact with which he caught passing opportunities of introducing, without the appearance of constraint, serious and useful reflections, and giving them their course, without forcing them to remain longer than was natural and for edification,—rendered his company a delightful treat to all who had the privilege of enjoying it.—His *manners*, in social life, united the most polished ease and affability with becoming dignity, and the unaffected courtesy which accommodated itself, in all that was harmless, to the character of his company; with the firmness and principle, which discountenanced whatever approached to a trespass against the rules of moral and religious decorum. They were, in one word,—which comprehends all that I have said, and more,—they were the manners of *a Christian gentleman*.

"In the hours of commencing public worship, and in all his transactions in the church and out of it, he was *scrupulously punctual*;—occasionally, it might be, a little before his time,—seldom or never a moment after it. This originated in principle;

and from principle became habit. Valuing time himself, he felt as if it were felony to steal it from others:—an example most worthy of imitation."

"He was an economist of time. He was a hard student. His mind was ever at work. He sought his pleasures in the field of his duties, and seemed rather to suffer, than to court amusement. When he took relaxation, it was to recruit his exhausted strength, for future exertions. He felt the solemn admonition, to meditate on sacred things, and to give himself wholly to them.

"He was a faithful and an affectionate friend. When with a confidential friend, he freely unbosomed himself; and while he poured out the feelings of his heart, he listened with the most affectionate tenderness to his friend in return. He well knew that our sorrows are lessened, and our felicities multiplied, by communication. And far from him was the spirit of those who, while fluent on their own feelings, and sorrows, or joys, have no heart to listen to the tale of another. Only those who have known him as a confidential friend, can appreciate the sterling worth of his character."

"As a *friend*, he was warm and faithful. He was so, both in his attachments and in his reproofs. If the latter were wounds, they were 'the wounds of a friend:'—and if at times they were somewhat keen, their very keenness arose from what contributed so much, otherwise, to the interest and delightfulness of his character,—the acuteness of his sensibilities, the warmth of his constitutional temperament.

"He had a high sense of *honour*,—hating all that was mean, and, while shrewd in the detection, unreserved in the scorn, and cutting in the exposure, of all the low and little arts of a tortuous and intriguing policy.—In matters of *offence*, whether private or in the church, he was, on principle, jealous of superficial and hasty reconciliations,—aware, from observation and experience, of the danger and increased mischief of subsequent outbreakings.

In some instances, this jealousy might carry him to an extreme: —who, in the application of any principle of action, is perfect? —but the principle itself is a sound and salutary one; and there were not wanting cases, in which his lingering judgment was proved, by after occurrences, to have been nearer to the truth than that of those, who were disposed to blame him for his cautious hesitation. And this moreover, I will add,—that in no case was *his own* reconciliation mere profession; that when his hand was once given, his heart went with it; that he no sooner did see grounds of satisfaction, such as indicated sincerity and promised permanence, than the past was blotted out, with a delight proportionate to the distress that had arisen from the previous want of it."

"He had a high sense of honour. Selfishness and meanness he scorned. Subterfuge he abhorred. Never did he make a dishonourable use of his talents, or his influence, to gain any personal object. He had nothing of what the men of the world call management. His was a straightforward course. His character had the stamp of sincerity and openness. He pursued his convictions with unflinching firmness, irrespective of the insinuations of foes, or the suggestions of mistaken friends. When circumstances required it, he shrunk not from administering the most faithful reproof. Though full of kindness, he felt, and sometimes expressed his indignation at what he judged to be morally wrong. No temporising views of interest or expediency could sway him from what appeared to be the path of duty. He preserved great strictness of veracity in his professions of personal regard. He could not be disingenuous. To those who did not fully know him, he might appear as if slow to be reconciled to an offender; but those who knew him best, were aware that anything which had this appearance to some, arose from the high principle that governed him throughout, and produced a jealous fear lest the standard of Christian confidence should be lowered, by hasty and superficial reconcilia-

tion. He was a man who could not express what he did not believe, nor simulate what he did not feel. He felt that he had a solemn duty to fulfil; and distressing as it was to his feelings, he was urged by conscientious fidelity to make his feelings bend, to what he deemed an imperative obligation. He knew that religion asks not for a spurious candour, under the abused name of brotherly love. It ought not to be forgotten, that love often adds to the sharpness of expostulation. The most sharp reproofs ever administered by the Apostle of the Gentiles, were written 'out of much affliction, and anguish of heart, and with many tears.' He could exercise greater gentleness towards decidedly worldly characters, than towards inconsistent professors of religion. This was in full accordance with the example of Christ. It was their profession of religion, in connexion with their unhallowed spirit, and their sinful ways, that called forth against the scribes and Pharisees, the most cutting and the most awful rebukes of the compassionate Saviour. Our departed friend could not restore confidence where there was no credible evidence of penitence. He could not barter truth, or sacrifice principle, for the sake of peace. Governed as he was himself by unbending uprightness, he shrunk from every appearance of dissimulation or disguise in others. He may, at a time, have been mistaken, for who has not? but he could ever say, 'in the integrity of my heart have I done this.' When, however, he came to see that, without poisoning the waves of life, he could contribute to soothe them, he was ever ready to scatter his oil over the disturbed waters. He was most ready to give his hand and his heart to an offender, whenever he had credible evidence of a right state of mind; and cases were not rare in which, after being reconciled, the individual received from him more marked kindness and attention than he had ever done before. It delighted him to feel that he could act thus, without injuring the firm texture of his unbending uprightness. When he found this, he felt as if a heavy burden were removed. And

then his natural tenderness of feeling, and his exquisite sensibility of heart, flowed forth in rich profusion; and in those substantial acts of unfeigned kindness, which showed a mind not less benevolent than honourable."

"One thing it were inexcusable in me to overlook; namely, the high and just distinction he attained and kept, as an *expositor* of the word of God; or in that department of pulpit ministrations called in Scotland *lecturing*, which is so universal in the north, and so strangely rare in the south."

"In illustrating the Old Testament Scriptures he was singularly felicitous. The connexion between the Old and the New Testament he had profoundly studied; and whilst he was making all his acquirements to bear, on the illustration of the words of Christ and his Apostles, we have sat with delighted astonishment at the exuberant profusion of distilled thoughts, which were poured forth from his richly stored and powerfully excited mind. The effect was frequently electrical. In him were united the eloquence of the orator, with the solemnity of the man of God. He had drunk deeply at the fountain of sacred truth, and had caught an unction of spirit from the Holy One; and hence the copious streams of instruction which flowed from his lips, and the charm which bore them to the hearts of his overpowered auditors. He was indeed an original preacher. When subjects of a loftier kind came to be discussed, his mind seemed to rise with the grandeur of his theme. We have gazed on him with intense interest, when his powers were on their full stretch, when his whole soul seemed as on fire, when burning intelligence beamed from his eyes, and the most impassioned eloquence flowed from his tongue. There was a richness and fertility of imagery, a high sublimity of conception, and a depth of pathos, which subdued, captivated, and, as it were, entranced his audience. At such times his native genius burst forth with astonishing lustre, and gilded and adorned the topics of discussion. His, however, was not the spurious eloquence which

vainly attempts to beautify the diamond, but that which exhibits the qualities which go to make up its lustre: he did not affect to render the solar ray more vivid, but he applied as it were the prism to decompose it, that he might bring out distinctly the mingled beams which, in their wondrous combination, effect that splendour. And while he exhibited the manifold glories of the Divine perfections, the mind felt charmed in contemplating the engaging beauties of each, and the variegated beauties of the whole, as concentrated in glorious harmony and symmetry, in the character of Him who is emphatically denominated 'the Father of lights.' He had acquired the happy talent of quickly discerning, and lucidly exhibiting, the prominent features of every subject. He seized on those main points, grouped them admirably together, delineated them with the hand of a master, and made every principal figure to stand forth, as it were, from the canvas. Discourses which, for their depth and comprehension, were worthy of the academic chair, were so marked by a chaste simplicity, and a lucid perspicuity, that while the most enlightened were instructed, the youth of his audience listened with breathless attention."

"It may be added, that in his expositions of Scripture, he availed himself of his acquaintance with the original languages, to throw light occasionally on passages which were obscure and difficult. In doing this, he proceeded on the principle (of which the rectitude cannot be questioned) that his duty as a public teacher required him to exhibit whatever he believed, in any passage, to have been the mind of the Spirit; avoiding at the same time, the danger of introducing such criticism with unnecessary frequency, so as to embarrass the weak-minded by impairing their confidence in their English Bibles."

"Those who have heard him only in his latter days, can form no adequate idea of his powers as a preacher. His applications to the consciences and hearts of his hearers were powerfully impressive. They were sometimes made with

an energy altogether overwhelming. But if the dark cloud of judgment was exhibited, it was that the rainbow of mercy might appear with the greater brightness. He did not confine himself to one view of truth. He was quite at home in expounding the various parts of Scripture. The diversified views of the manifold truths of the sacred volume, were brought forward in close and regular succession. The hearers found that, in due season, they all recurred in their place and order, and relative magnitude. And when the hearer was conducted from position to position, the different parts were so connected, that the last harmony was still ringing in his ear, and the traces of the last exhibited landscape were still impressed upon his eye. The different parts were exquisitely dovetailed into each other. The harmony and connexion of the various truths of Scripture he constantly kept in view, and skilfully gave to every man his portion of meat in due season. He was intimately acquainted with men and things. He knew the various avenues to the human heart. Jesus Christ, and him crucified, was his grand theme; but in preaching the doctrine of the cross, he at once ministered comfort to the wounded spirit, and roused the slumbering conscience of the impenitent and unbelieving."

"His faithful labours were eminently blessed. Many there were, known during his life, who were their acknowledged and happy fruits; and many more, there is every reason to believe, as yet unknown, will with them be owned in the great day, as part of 'the travail of the Redeemer's soul,' won to him by his honoured servant's instrumentality, and who will thus be his 'joy and crown,'—bearing testimony to his fidelity, and furnishing evidential grounds for the approving sentence—'Well done, good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord.' One who had himself so many 'seals of his ministry,' had little reason indeed to be envious at the success of others: and never was a servant of Christ more

entirely above all such feelings of jealousy. The success of fellow-labourers delighted him even as his own: if souls were won to Christ, no matter by whose instrumentality; and he held fellow-servants in esteem, not so much according to the splendour of their powers and their learning, as according to their laborious fidelity in their Master's work, and the amount of saving result, with which that Master was pleased to crown their services." "Anything bordering on an ecclesiastical aristocracy, he absolutely loathed. He acted out the principle of the great Master, 'Whosoever will be chief among you, let him be your servant.'"

"He was a man of prayer. He greatly excelled in the richness, the variety, and the fervency of his supplications. His powerful pleadings seemed, as it were, to open the doors of heaven. Often did he ask the prayers of his brethren, and often did he request them to unite with him in mutual supplications. How many such mutual prayers has his study witnessed!

"He excelled as a comforter at the bed of the sick and dying. When he entered the house of mourning, there was about him an air of unaffected sympathy, which commanded confidence. With heartfelt tenderness did he expatiate on the rich consolations of the Gospel. It was not the repetition of common-place topics,—there was an originality even in those private addresses, arising from his discernment of the varied circumstances of the parties, and his familiar acquaintance with that sacred Word, which was the great storehouse, from which he drew what was a word in season to the weary soul. With a melting heart he would pray, and weep with parents over their children, or share the sorrows of the widow and the fatherless. He mingled, with affectionate warmth, in all the cares and the sympathies of his fellow-men, of whatever denomination. There was an exquisite tenderness in his manner of performing deeds of kindness. He watched for opportunities of doing good. He was delicately tender of the

feelings of others. His kindness was not ostentatious and officious, or such as expresses a sense of superiority, but was studiously respectful, both to the character and the sensibilities of its objects. There was a cautious care in the least of things, to consult the comfort of all with whom he came in contact;—every thing in his words and manner, showed an obvious preference of their accommodation to his own; and his minute attention to their tastes and habits, when no moral principle forbade it, manifested the utmost solicitude to avoid whatever might give pain, or lessen enjoyment. There was a constant readiness to oblige, springing from a heart fraught with benevolence. His attentions were not confined to the afflicted of his own flock. His heart beat to the sighs of every sufferer. A heart, indeed, more kind, and tender, and sympathizing, I never saw. 'His kindness fell soft as the dew on the spring blossom, or as the bosom-down of the dove on its defenceless brood.'

"With all his tenderness of heart, he was marked by decision of character. This was strikingly seen, when dangers threatened the interests of truth in general, or of our churches in particular. He has then stood boldly forward to oppose, what he judged to be at once unscriptural and pernicious. With a fearless intrepidity he has withstood tyranny, on the one hand, and insubordination and confusion, on the other."

"He was a scripturally decided *Voluntary;* regarding all union of the church with the state, as the essential element of the anti-christian system,—and therefore, not in hostility to any section of the church, but in faithful love, praying for, and by all legitimate means promoting, the dissolution of such union.—As a Briton, he was a *liberal-spirited patriot,*—and the uncompromising advocate, of all the equitable and impartial claims of civil and religious liberty."

At page 292 of this volume, there is a brief extract from a letter of Dr. Joseph Fletcher. It may be recollected, that its date was just one week after my

father's death. This, therefore, is the appropriate place, for the remaining portion of that letter:—

"Oh! what holy reminiscences gather around the scenes of Carlton-Place! and now both your father and mother are gone! They have met in the world of perfected minds, and await together 'the resurrection of the just.' It is twelve years since I saw my venerated friend, who was then feeling most tremblingly, the removal of his beloved partner. Since that time, though I have seldom been many days without gratefully blessing God that ever I knew him, yet it has been my lot to go through such *frequent* and *painful* scenes of personal and domestic affliction, that my correspondence has been more and more limited to the unavoidable demands of *duty* and *business*. I now in vain, wish that I had more memorials of his affection in letters, and that I had been more frequently his correspondent. And now, my dear friend, do favour me with a line, to tell me something about the removal of your honoured father. I intend, D.V., if able, to refer to his character and death, in my sermon next Sabbath; and if *you* cannot, will Dr. Matheson favour me,—or your esteemed friend Miss Cathcart, if she be still at Carlton-Place, with a few lines? My sympathizing and affectionate remembrances to both, in which my suffering wife sincerely unites. Your loss is great; and great too is your *gain* as well as his! To have had such a father, and to have known and loved such a friend, is no ordinary privilege.—May the Father of mercies be, to all of you, the God of all comfort! All *your* best prayers for him, and all his for himself, are now answered. Oh, what a treasure laid up in heaven, would be found by him there! How many would welcome him to everlasting habitations! and what a recognition by his Lord and Master, whom he loved and served! God grant, that we may meet him there!

"Believe me, my Dear Friend,

"Yours very sincerely,

"Mrs. Matheson. J. FLETCHER."

The additional interest imparted to this letter, by the subsequent death of the writer, is too obvious to require any lengthened observation. To those who loved him, and who now mourn their loss, his own words may contribute some share of consolation. And while I would feelingly condole with those most nearly related to him, I may be allowed to say, that as one of the very few friends who were left, who could sympathise in my earliest and most cherished recollections, no death, since that of my beloved father himself, has affected me so deeply, as that of Dr. Fletcher.

The severe and hopeless sufferings of Miss Maxwell of Pollock, have been mentioned as one cause of some of my father's latest sorrows. At the time of his death, those sufferings still continued. How much this circumstance enhances the value of the communication which follows, I leave the reader to judge. It possesses, likewise, all the interest of a dying testimony to the truths of the Gospel; as the writer was also, within a very short period after their date, gathered to "the place of her father's sepulchres:"—

"My Dear Mrs. Matheson,

"I think it probable that a memoir of your late dear and distinguished father, will be published; and I cannot withhold the only tribute of respect, I am able to pay to his memory. I dedicate the enclosed lines to you, and with kind remembrances to Dr. Matheson,

"I remain, yours very sincerely,

"HARRIET MAXWELL."

"Pollok House, August, 1841."

TO THE MEMORY OF THE LATE REV. GREVILLE EWING.

"You have join'd her again, whom you cherish'd on earth,
And your ashes are laid near the spot of her birth;
You have pass'd through the portal of sorrow and gloom,
And you quietly rest in her ancestors' tomb.

Your warfare is ended—your trials are o'er,
The pangs of remembrance shall haunt you no more;
You have met your Redeemer himself in the skies,
And the tears are already 'all wip'd' from your eyes;

And welcom'd by thousands, who heard from your voice
The message of mercy, that bid them rejoice;
Uniting their music, which never shall cease,
They glorify God for the Gospel of peace.

And now with your noble companion and friend,
The sweet hallelujahs together ascend;
Divested of weakness, deliver'd from pain,
You can cheerfully sing of 'the Lamb that was slain.'

Thus honour'd for ever, in regions of light,
Your harps are in tune, and your garments are white;
Yet trusting in him for salvation alone,
You have cast both your crowns at the foot of his throne."

The following lines by a near relative, although not surrounded by the same circumstances of interest as the preceding, are yet not inappropriate, as a conclusion to this part of the volume :—

LINES ON THE DEATH OF A BELOVED UNCLE.

Calm was the night ; and sleeping lay
The feeble, aged saint ;
No toils had vexed the previous day,
Yet was worn nature faint.

" Rest, sleeper, rest some moments now,
While lingering breath is given ;
Ere morning dawns on earth, shalt thou
Behold the light of Heaven."

Thus spake a friend, not now unknown,
The messenger of love,
Sent from thy great Redeemer's throne
To carry thee above.

What waked thee ? Still the hours of night
Their quietude afford :
Was it a touch too soft—too light
To loose the silver cord ?—

A kind attempt to steal the soul
From its still sleeping clay ?—
But nature roused, resumed control,
And caused a short delay.

The gentle angel must again
A stronger touch apply ;
But quickly done, and slight the pain
That gave thee to the sky.

There wast thou hailed by many a friend,
And welcomed to that shore
Ere conscious of thy journey's end;—
Surprised that death was o'er.

No selfish grief will dare regret
Thine absence from us here:—
Soon may our souls by thine be met,
And all to memory dear.

We'll mark thy steps, and follow thee,
For still thy graces shine;
Imploring that our end may be
As peaceful as was thine.

APPENDIX.

(A. Page 42.)

The following view of the general character of the ministry in Scotland, at the time referred to, has been kindly furnished for this memoir, by Dr. Russell, of Dundee:—

"Genuine Christians had long lamented the decay of vital religion in the land. The ministers of the olden time, who had survived the persecution of the Stuarts, preached the doctrine of the standards of the church, established at the Revolution. But not a few of the ministers, who had conformed to the establishment which existed before the Revolution, were continued in their parishes, on their conforming to the new establishment; and many of them were, by no means, evangelical preachers. To what extent the latter had an influence, in producing the state of things, which very soon followed, it is not easy to say; but that they had an influence, can hardly be doubted. Be this as it may, it was not long, till a great change took place in the doctrinal views, of a great proportion of the younger clergy. The ethical discussions common, at that time, in England, became fashionable in Scotland. Sir Henry Moncrief, in his life of Dr. Erskine, says:—"There was certainly, at this time, in Scotland, a class of preachers, who, besides the absurd affectation of bringing their public instructions from Socrates, Plato, or Seneca, rather than from the morality of the Gospel, distinguished themselves by an ostentatious imitation of Francis Hutchinson, and the Earl of Shaftesbury." p. 59. Cold disquisitions were delivered, which spoke neither to the hopes, nor

fears, nor affections; so that the church, in many instances, became the dormitory of the parish. Pelagian and Socinian heresies came to be openly taught, in not a few pulpits; while, in others, they were introduced in a more covert manner. And where such corrupt doctrines were not taught, there were errors inculcated, which though more refined, were not less dangerous. In various ways, there was a systematic perversion of the Gospel of Christ, by reiterated statements, of a character altogether self-righteous. The true ground of hope to a sinner, was never brought forward; or if any reference was made to it, the object was, to hold it up to ridicule and scorn. The doctrine of salvation through faith in the expiatory work of Christ, was reproached as hostile to morality; and this, too, often by men, whose own immoralities were foul and flagrant. Religion, where any attention was paid to it, became cold and speculative; but, in many quarters, it was altogether disregarded, for the people had sunk into a listless indifference, and a torpid apathy.

"Had it not been, that the different bodies of evangelical Dissenters kept alive the knowledge of the Gospel, in certain districts of the country, it must, to all human appearance, have been extinct; not only in them, but by a natural process, even in some other quarters. In cases where gross error was not taught, there was a fearful poverty of scriptural knowledge, and of the fruits of personal study and observation. There was a monotonous repetition of a few common-place topics; the same images, like so many natural and necessary shadows, waited on the statements; and the consequence was, that the church was a picture of still-life. In the course of time, men arose, who gave a more respectable appearance, to a system radically the same. The polished classes were charmed with the meagre theology and the superficial morality of Blair. Not a few followed in his wake; but we have but to glance at the flimsy compositions, bearing the name of sermons, published by the men of this school, and so highly lauded by those who fancied themselves to be people of taste, to perceive how low the state of knowledge and of piety must have been among them. In the mean time, the other orders of society were sinking, deeper and deeper, into a state of utter ignorance, infidelity, and immorality. Corrupt doctrines; the prostitution of the most solemn ordinances of Christ, to all who chose; and the utter neglect of church discipline, fear-

fully prevailed. An empty form of religion was observed, while the power of it was ridiculed.

"There is a pleasure in being able to state, that there were ministers, in those days, of the highest eminence in piety, and in faithful ministration of the word of life; and that around them were many devoted Christians. These mourned over the scenes that surrounded them, and longed for a change. Much good was effected by their instrumentality. But such men were few and far between.

"It ought not to be concealed, however, that even among those who were called evangelical ministers, both in and out of the establishment, there were not a few, whose manner of preaching could not be said to amount to all implied in beseeching and entreating. While there was a correct exhibition of orthodox doctrines, there was little feeling, on the part of the preacher; and little effect was produced on the minds of the hearers. And, as may be supposed, there was a great deal of empty formality, even where what is called evangelical doctrine was heard. The truths of the Gospel were not brought home to the conscience, as they ought ever to be. There was a pertinacious adherence to forms and prejudices, which fettered exertions in behalf of the many who were living in a state of manifest irreligion. And there was a lack also of those persuasive means without which little good can be effected. There is a wide difference between the frigidness of mere didactic statements, and the warm and natural manner, in which Divine truths are introduced in Scripture; not as naked propositions, but as intimately connected with faith and hope, with repentance and joy, with privilege and obedience—in a word, with all the graces of the Holy Spirit, and with all the duties, immunities, and prospects of the Christian; and connected, also, with the guilt, the danger, and the responsibilities, of the unbelieving and impenitent."

B. (Page 54.)

"A COMPARATIVE VIEW OF CALVINISM AND ARMINIANISM."*

In the beginning of it, the writer takes a brief retrospect of the history of the controversy, and traces its rise to times long anterior to the days either of Calvin or Arminius. He shows that

* It has been found that there is room only for part of this paper.

constituted as the human mind is, the exercise of its active powers, will ever lead to subtle and abstruse investigations, and produce a diversity of opinion. After referring to a metaphysical difficulty, he proceeds :—

"But the Calvinistic and Arminian controversy, though embarrassed with the difficulty which we have mentioned, relates properly to revealed religion. It is a question about fact, which party adheres to the doctrines of Scripture? Upon these, both profess to join issue; and could men, in reading what the Scriptures assert concerning subjects which lie beyond the range of their powers, divest themselves of prejudice, curiosity, and the spirit of cavilling, humiliating ignorance, indeed, would still remain: but, we fondly hope, disputation would cease.

"The first principle of Calvinism is the sovereignty of God; that of Arminianism, the responsibility of man. The Calvinist believes that all rational creatures had originally a sense of duty; that, to act conformably to this sense is agreeable to the nature of God, and to violate it, merits the Divine displeasure; but that the eternal plan of Providence hath respect to every actual consequence of the mutability of creatures; that of course, since sin exists, the permission of it must form a part of that plan, and this permission must, *from every conception which we have of religion*, be consistent at once, with guilt in man, and with holiness in God.

"These may be called the abstract principles of a Calvinist. The doctrine of the Scriptures he believes to be this: God created Adam in a state of probation, and gave him a positive precept, to prove his obedience. By transgressing that precept, Adam fell from the state of probation into a state of condemnation; and, from that moment, himself and his posterity were, in so far as depended on themselves, completely ruined. Nothing can be alleged, why God should not have left them to perish; nevertheless, having, out of his mere good pleasure, decreed, that a remnant should be saved, he immediately upon the fall intimated his gracious purpose. In every succeeding age, the plan of redemption hath been gradually unfolded and executed, and will be carried on, with a steady irresistible progress, to its completion. In the prosecution of this plan, God hath made a public revelation of mercy, hath instituted means of grace, which all have it in their power to use, and hath promised to all who use them fully, that these means shall, by his blessing, become effectual.

But, on account of the depravity which originated in the fall, no man will embrace the mercy offered to him, unless he be moved to do so by the Holy Spirit. To whom God will, he sendeth his Spirit, and whom he will he hardeneth. They who perish have nothing to plead; they who are saved have nothing to claim.

"Arminians, on the other hand, hold, that, as every accountable creature must be capable of determining his own character, the existence of sin depended on the will of man, and could not be prevented unless God had destroyed, or altered in their nature, the creatures whom he had made. That this sovereignty of the human will must, *from every conception which we have of religion,* be consistent, at once, with the supremacy of God, and the dependence of man. Nothing, according to them, contained in Scripture prevents us from concluding, that every man in the world is as much in a state of probation now, as Adam was when created. All men, however, either from example or temptation, commit sin, and are therefore exposed to the wrath of God, unless they repent. From the power of vicious habits they find repentance very difficult, and perfect obedience impossible. In compassion, therefore, God hath set forth his Son to be the propitiation for our offences, and promiseth his Holy Spirit to help our infirmities. But no Divine decree, or irresistible grace, fixes the conduct and the fate of any individual. Whosoever will, may believe, may repent, may obey, and be saved; whosoever will not, may resist the Holy Spirit, and reject the counsel of God against himself.

"Let it be particularly observed, that the difficulty which we stated, of reconciling with one another the moral agency of creatures and Supreme Providence, remains, in both hypotheses, equally unsolved. The Calvinistic scheme seems, indeed, to favour chiefly the prerogatives of Providence; whilst Arminianism seems to vindicate the rights of accountable agents. Hence it happens, that Calvinists and Arminians generally differ as widely in metaphysics, as they do in theology. But Supreme Providence and free agency are so obviously taken for granted, in both hypotheses, and the question about liberty and necessity is so evidently, *according to both,* in the very same situation in which it is likely to continue while the world standeth, that men must pay very little attention indeed, to discriminating the proper provinces of speculation and faith, when, professing to learn revealed truth, they suffer them-

selves to be drawn into a metaphysical labyrinth. If the Arminian controversy shall ever be decided, it will be, when, with respect to the abstruse doctrines of Scripture, theologians shall follow the same method which philosophers have learnt to do with respect to mysterious phenomena in nature: when they shall admit them as ultimate facts, and be willing to confess ignorance, rather than by attempting explanations to exhibit them in a light no less ridiculous than improper.

"The Arminian system undoubtedly recommends itself most easily to the human mind. We naturally believe ourselves in a state of probation, to stand or fall, according to our works. This belief, which a Calvinist would call a venerable ruin remaining in proof of what we once were, leads many to conclude, that they must still possess power sufficient for the performance of their duty. Their consciences convict them, indeed, of guilt and imperfection; but then they believe the Gospel. What is wanting in them, Christ hath supplied. If they cannot be blameless, they can at least be sincere: nay, they can repent and reform; and endeavours will be accepted by a righteous Judge, according to what a man hath, and not according to what he hath not.

"This system, too, seems, at first view, to have the advantage of the other, in point of motives to holiness. Men are taught by it to exert themselves. If they do well, the praise is their own; if they sin, it is at their peril. They can never grow careless, for they are never in security. Hope and fear, those grand springs of human action, have room to operate with all their force.

"But Arminianism requires too much, and therefore produces nothing. Pride inclines us to undertake the task which it imposes, but the infirmity of corruption prevents us from performing it. One or other of the following consequences must ensue: either men will endeavour by superstitious observances to atone for the want of genuine obedience; and then, according to their confidence in will-worship, or their conviction of its vanity, presumption and terror will alternately prevail: or, which is the general case, they will boldly follow their principles; and, because men must stand or fall according to their own works, the limits of their power must determine the extent of their duty. If they serve God as they can, what more does he require? Let fanatics dream of perfection, they will live according to the nature which God hath given them. Thus, a

system, the advocates of which boast how well it secures the interests of piety and morality, leads men to relax, *from principle*, the obligations of both.

"Again, the Arminian system is destructive of itself. Reduce the standard of duty to the actual degree of ability, and the assistance of the Holy Spirit becomes superfluous. Besides, if we be guilty, all that we can do, and consequently all that God can require of us, is, to repent. Repentance, it seems, we are able to offer, and God accepts, before we are interested in the atonement of Christ. Where then is the necessity of his atonement? Arminian principles, therefore, lead to the Socinian hypothesis; and it might perhaps be shown, that, even then, they have arrived at one stage only of their progress, and that the termination of their course is in absolute Deism.

"Gloomy Calvinism is a phrase descriptive of the appearance, which that system commonly presents to men. If Arminianism throws no light on the mysterious relation between God and the subjects of his moral government, it conceals the mystery from our view; and, avoiding every thing which might perplex or offend, describes our nature, our duty, and the hopes we may entertain, in terms not only consonant to our prejudices, but flattering to our pride. In the Calvinistic system, on the contrary, the subjection of man to the disposal of God, is explicitly taught; nay, the sovereignty of God is the grand principle, by which the Divine dispensations to man, in his present state, are explained and justified. Here man sinks into nothing, and God is all in all. Now, to a mind conscious of demerit, and consequently apprehensive of the Divine displeasure, no conception can be more terrible, than that of being exposed, absolutely helpless, to the mercy of him who is dreaded as an enemy. Hence the zeal, which generally prevails, to explode the principle of Calvinism; and hence the difficulty, which even serious Calvinists frequently find, in submitting to the application of this principle in regard to themselves. Men must be reconciled to God, they must trust in his mercy, they must be deeply impressed with a sense of his infinite excellence, before they can cordially assent to the doctrine of his sovereign dispensations.

"Besides this doctrine, there is no difficulty peculiar to the system of Calvin; and all the objections, which have been urged in opposition to it, may be easily repelled. They are all referrible to

this doctrine, and proceed upon the supposition that men are not duly affected with its truth. For example, it is objected, that Calvinism tends to harden the impenitent, and to relax the diligence of the believer, because the one is taught, that he cannot procure his own election; and the other, that he shall never be separated from the love of God. Now, if we reflect upon the characters here mentioned, it seems impossible that either consequence can ever happen. The impenitent, while he continues so, is equally unmoved by the doctrine of absolute and of conditional decrees: and if he become concerned about his salvation, this concern arises not properly from attending to either of those doctrines; and he will be no less diligent, as a Calvinist, to make his calling and election sure, than as an Arminian, to procure for himself an interest in the favour of God. 'Peradventure I may be saved,' is, at least, as rousing a consideration to an anxious mind, as, 'I shall be saved if I please.' With regard to the believer, again, he is constrained to a life of obedience by the love of Christ. Tell him, that he can never be separated from his love, and, instead of relaxing his diligence, you strengthen his motives to it. The punishment that awaits transgressors is revealed for the lawless and disobedient. But the motive of the Gospel is love, which is of itself sufficiently strong, and, as it casts out fear, is inconsistent with motives that tend to alarm. If a man should preach the abstract doctrine of predestination only, his hearers would remain ignorant of the Gospel, and the consequences mentioned in the objection would, with regard to them, undoubtedly follow. But let the whole counsel of God be declared, according to the Calvinistical notion of it; and fact, we trust, as well as our observations, will prove, that it is mighty through God, in changing the character; and that no system is so likely to form the temper and conduct, according to the patterns of piety which are recorded in Scripture.

"Thus, we have endeavoured to review the systems of Calvinism and Arminianism, and to remark their natural effects upon the human mind. Though desirous of being impartial, we disdain the pretence of neutrality. Decided, however, as we are, we acknowledge it would be headstrong to insinuate, that weighty arguments do not seem to be favourable to the side of the question which we oppose. We are sensible, likewise, that individuals very often never know the influence of principles, which, in theory, they sincerely

espouse. Many Arminians are Calvinists, many Calvinists are Arminians at heart. Let no man, therefore, be judged, merely from the denomination which he has thought it proper to assume.

"Some endeavour to effect a coalition between Calvinists and Arminians. They allege, that wherever both parties agree to ascribe all the praise of what is good in them to God, and to themselves all the blame of what is sinful; to depend upon the assistance of Divine grace, for discharging their duty, and, at the same time, to exert their powers; no ground of dissension exists. If, by this assertion, it be meant, that truly good men are always governed by the same principles, whatever side, in theory, they may, from prejudice, or other adventitious causes, be led to take, we believe it is well founded. But if it be made with a view to represent the subject of the Arminian controversy as of no importance, it is obviously contradictory to common sense,—it will please neither the one party nor the other, nor any candid and considerate man. To promote mutual charity, is, no doubt, a laudable object. But ignorance is not the mother of concord, more than of devotion. Let men search for truth, and declare ingenuously the result of their inquiries. Let them love their antagonists in debate, as well as their enemies in war. But that man who affects to treat a controversy, like the one we have been reviewing, as a matter of indifference, if he is not ignorant, seems to be either courting popularity, or seeking to excuse his indolence and want of religion."

C. (Page 102.)

"Let every religious community observe, that the very existence of societies for propagating the Gospel, is an evidence of the deficiency of constituted churches. Had they not all been wanting in zeal or in abilities, or both, such self-created institutions would not have taken place. It is indeed very remarkable, that while all churches have professed to imitate the primitive model, they have almost all agreed to neglect a very conspicuous part of it, the destination of a proportion of ministers to the labours of itinerancy. This certainly should not be neglected, so long as the diffusion of the Gospel remains incomplete; and yet, while ecclesiastical judicatories are

busied every day about the settlement of ministers in formed congregations, and where a temporal provision for their maintenance is secured, the sending of missionaries is almost unknown: when it does happen, it originates, not so much in the zeal of the constituted authorities of the church, as in that of individuals who associate for the purpose of prompting them to their duty; and the office of a missionary itself is so seldom recommended, and so easily given away, that the men who venture to undertake it, are generally regarded as wild enthusiasts, and are sometimes, in fact, very ill qualified for the important task. It cannot be pleaded, that there is a want of preachers; for where proper means are used, there will always be a supply proportioned to the demand. Neither can want of resources be pleaded; for certainly a church has the same resources which a society has. Experience has always shown, that Christians are willing to contribute towards the propagation of the Gospel; and contributions might, in general, be raised with greater advantage by a church, than by any other body of men. Let us confess, then, that the zeal of individuals has often surpassed the zeal of the churches of Christ in their collective capacity; and let those churches beware of preferring cumbersome and lifeless forms of procedure to duties of real importance, which have been much neglected. Missionary societies were called for by the commanding voice of necessity. Let them be countenanced by the lovers of Jesus and of souls, until the churches be restored to primitive harmony and vigour. And let it not be unnoticed, that by the same principle upon which we justify a missionary society, we must approve of other voluntary missionary undertakings. 'Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.' Many, it is said, shall run to and fro, and knowledge shall be increased. But hitherto our itinerant evangelists seem to be neither sufficiently numerous nor respectable. 'The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest.' Matt. ix. 37, 38."*

"A mission may be very successful, although the inhabitants of the country in which it is attempted, should never enact laws in its favour, or consent, in a mass, to assume the name of Christians.

* The above paragraph contains the passage referred to, at page 244.

The kingdom of Jesus is not to be measured by the divisions, natural or artificial, of the terraqueous globe. The question is not, how much of the world is called Christendom? but, where is Christ preached? where are believers added to the church? where do men walk in the truth, and hold forth the word of life to their brethren?"

"But if we may call upon Christians in general, how much more upon those who have devoted themselves to the work of the ministry! Brethren and fathers, suffer us, we beseech you, while to you also we venture, with sincere respect, but with much earnestness, to address the word of exhortation. Your congregations will be much more seriously affected by your departure on a mission to the heathen, and by the expectation that they shall see your face no more, than they either are, perhaps, by your ordinary labours, or could possibly be by your removal from one church to another in your own country. A farewell sermon, like that of Paul to the elders of Ephesus, may be equal in its effects to all your former addresses together. Long after you are gone, the most careless of your hearers may remember, to the saving of their souls, the precious words from your lips, which now they despise. And how earnestly would you yourselves remember, in a foreign land, the ever dear 'little flock,' which you formerly fed, and from which you could not depart, but by tearing yourselves away. Still would they be 'in your heart to die and live with you.' Your removal is likely to tend to the furtherance of the Gospel. And, in fact, unless some of us, or other ministers who, like us, have declared their approbation of missionary undertakings, shall go in person to make the attempt, it seems impossible that the experiment should be fairly tried: certainly we, at least, shall not be able to say, that we did every thing in our power to prevent its failure."

D. (Page 109.)

The whole of the memorial would not be sufficiently interesting at the present time to justify its insertion. The following brief extracts will give some idea of the dignity and faithfulness with which the document closes its appeals:—

"If it should appear to you that we have stated these things strongly, do not, we beseech you, consider us as guilty of disrespect

to your Honourable Court. Nothing is farther from our thoughts. It is our wish to state what we conceive to be truth, and important truth, with all frankness and simplicity. But while we use not flattering words, we should be much grieved, if you were to accuse us of treating you with rudeness. Regard us as men of integrity speaking plainly what we strongly feel, on a subject of the greatest moment. It is vain to entertain a hope, that if leave be refused, it will prevent every future application, and silence the importunity of your petitioners. The certain consequence of a refusal will be a contest with the friends of religion, who must feel that they are called on to exert themselves with persevering firmness, in order to attain their benevolent object. In this contest you will labour under many disadvantages. The *numbers* against you, perhaps you are not aware of. Some millions in the British empire will be found to discover a concern for the propagation of Christianity; and millions are not to be despised. The *cause* which you would have to oppose, is, in the eyes of all the friends of religion, the cause of human happiness. In their view you are setting yourselves against it, and endeavouring to detain in a state of most deplorable ignorance and abject misery, the many millions of whom you are by Divine Providence constituted the parents and guardians. The principles with which you would contend are of the highest and most powerful kind. You cannot bring equal ones into the field. The friends of religion are actuated by a sense of duty both to God and man. They feel the influence of the precept of their Creator enjoining them to make him, the true God, and Jesus Christ whom he hath sent, known to every nation under heaven, and to banish idolatry, which is in direct opposition to his nature and his will, from off the face of the earth. In consequence of another command which says, Thou shalt love thy neighbour as thyself, they consider themselves under the strongest obligations, to communicate the means of eternal happiness to their less favoured brethren in Bengal, who are destitute of the Gospel, and exposed by their ignorance and idolatry, to the most dreadful evils. What principles can you oppose to these, that your own minds, or an impartial world, would deem of equal magnitude? As to the final issue of the business, we entertain not a single doubt. The success of the friends of Christianity may be considered as absolutely certain. In an age of darkness, when a subject is imperfectly understood, or when it is not sought on principle, or when it

is the cause but of a few, it may be opposed with efficacy. But the case here is widely different. It is an age of light; the subject has been under the consideration of religious people for some years past; they are sensible of its importance; it is espoused by multitudes which will increase with the investigation; and it is pursued by them from a sense of duty. We are aware that those who are unacquainted with the strength of religious motives, may disregard what has been adduced, as hollow boasting; but those who, either from the annals of ecclesiastical history, or from their own observation and experience, know the mighty energy of the principles of Christianity on the heart as a spring of action, will consider it as certain as an axiom in Euclid, that in the final issue of the contest, Christianity will prevail, and find an entrance into Bengal."

E. (Page 109.)

The reference here is to a publication by one of the Professors of the Edinburgh University, in which he declared his belief that among the missionaries going to Bengal, one at least was a "friend and abettor of Dr. Priestley;" that the said individual had expressed his willingness to "wade to the knees in blood, to overturn the establishment of the Kirk of Scotland;" and that others were "avowed enemies of all religious establishments, and indeed of all establishments of any kind." My father, as well as Mr. Haldane, wrote to the professor, demanding that he should either prove his assertions, or publicly retract them. This last he did, though in a very imperfect manner. But the matter is chiefly interesting now, and in these pages, on account of the spirit manifested in my father's letters on the subject. The following sentences are from the conclusion of one of them. To understand them, it is necessary to be informed that his calumniator was in very bad health :—

"Had it not been that I am in a public situation, and that both my usefulness as a minister of the Gospel, and my scheme as an intended missionary, might have been affected by what you have published, I hardly think I should have taken any notice of it.

"May our heavenly Father restore you, if it be his will, to health and usefulness in the world; or (which is surely better,) may he sanctify your affliction, and give you those everlasting consolations

which are known to us, only by means of the Gospel of our Lord Jesus Christ. O think, how aggravated every pang would be, if you had never heard of a Saviour, and knew nothing at all of a blessed immortality! While you flee to this Saviour as your only hope, for pardon of sin, and peace with God, think how forlorn must be the state of a sick and dying heathen; and then, I trust, your opinion of missionary undertakings will not be so unfavourable as it seems to be at present."

F. (Page 126.)

In November, 1797, the clear profits realised, by the sale of the first thirteen numbers of the Magazine, are stated as £216. 11*s*. 10½*d*., which sum was thus disposed of. The following are the particulars:—

	£	*s*.	*d*.
Profits	240	0	0
Expenses	23	8	1½
Remainder of this sum	216	11	10½
To the Moravians	43	6	4½
To the Baptists	43	6	4½
To the London Missionary Society	43	6	4½
To the Glasgow Missionary Society	43	6	4½
To the Edinburgh Missionary Society	43	6	4½
Total	216	11	10½

G. (Page 137.)

ACCOUNT OF A DREADFUL CONFLAGRATION, AND OF THE MEASURES TAKEN FOR THE SAFETY OF THE SUFFERERS.

It is a remarkable fact, that, in the city of Mundanum, a place at no great distance, there has long raged a most destructive fire, which the inhabitants in general, have never been seriously disposed to extinguish. Although thousands of them have lost

by it, not only their property, but their lives; although the rest are in jeopardy every hour, and there is no possibility of calculating the damage that may ensue; yet most of the people live without the smallest concern: some of them will deny even the existence of the fire, while the flames of it are flashing in their faces; and almost all of them seem to consider it very officious and rude in any one, to attempt to convince them of their danger. If there be a fire in the city, they tell you, that is their affair, not yours. Their city is as pleasant, and prosperous, and secure, as any in the known world. The fire, in their opinion, has never made alarming progress, and, by a little management, may be easily kept under, if not rendered even useful. At all events, they have no doubt of procuring, whenever they please, a plentiful supply of water, by which the flames may at any time be easily quenched.

The king, whose paternal care so well entitles him to that much-abused, but endearing appellation of father of his people, has treated the infatuated Mundanites with unparalleled humanity. No sooner did the fire break out in their city, than (although it was all their own fault) he sent a special messenger to inform them of the most effectual precautions, which he had used for their safety. In consequence of these precautions, which have been executed with an ability equalled only by the wisdom which devised them, the fire has been greatly suppressed, and multitudes, ready to perish, have been actually snatched from the flames, and are now beyond the reach of danger. In short, although the condition of the inhabitants be deplorable, it is in no case hopeless; and with respect to some, is far better than could have beforehand been possibly conceived.

One very important mean of their preservation, which the inhabitants of Mundanum owe entirely to the king's goodness, is the institution of a numerous company of watchmen; whose business it is continually to observe the progress of the flames, to give timely notice of their approach, and to point out to all the way of escape. It is not to be told what benefit has been, and still is, derived from this institution. As all things, however, are liable to be abused, and as the abuse of the best things is generally productive of consequences the most pernicious, even so has it happened with the watchmen of Mundanum. The most faithful amongst them have always been worst used. Little attention is paid to their voice;

while, at the same time, the mere circumstance of their being appointed, and exercising their functions, fortifies many of the people, in false notions of security. Besides, a combination has been formed, to introduce improper persons into the fraternity of watchmen. And here the rules laid down by the king have been most grossly violated. For example, it is expressly ordained by a statute of his majesty, that no person shall be admitted among the watchmen, who is not convinced of the danger arising from the fire, who has not himself made his escape, and who is not desirous to aid in the escape of others. Not only, however, have these regulations of obvious necessity been disregarded, but, as if the citizens were bent upon ruin, they have chosen watchmen, some of whom are silly, and others mad; while not a few are absolutely blind, or deaf, or dumb; or incorrigible drunkards, or mere hirelings, whose object is a piece of bread; or notorious traitors, patronised and paid by the common enemy, who originally set fire to the place. In such a state of things, it is not surprising, that whole streets should daily be consumed, with all their inhabitants, and their watchmen too. To such a height has the abuse risen, that it has even been questioned, (we do not say justly,) whether some, who disbelieved the report of danger, because the nominal watchmen are evidently unconcerned about it, might not be more easily alarmed, were there no watchmen at all.

It is very curious to observe, by what steps corruption made its way among the watchmen of this interesting city, and what effects it has now produced upon their general character. Not long after the institution of the order, a strife arose among its members, who should be stationed in the principal streets and squares; and while the lanes and suburbs were almost entirely neglected, the inhabitants of the splendid parts of the city were jostled on every side by a turbulent set of fellows, who were more intent upon their own convenience than the general safety. This behaviour of the watchmen, not only rendered them a nuisance, but the cause of much disturbance and danger. Being all eager to aggrandise themselves, they soon quarrelled with one another. Instead of keeping the peace, as they should have done, they bred the most violent riots, in which some of the best-disposed inhabitants were frequently involved; and whichever party won, the public was sure to suffer; for the successful combatants not only took what stations they

pleased, but seized upon the best mansions for their accommodation; so that, instead of a watch-tower or a sentry-box, the watchman was oftener to be found in a palace.

Having secured for themselves princely, or at least comfortable and snug lodgings, the watchmen very soon became remiss in going their rounds. Instead of caring for the safety of the city, they chose rather to consult their own ease. It was unreasonable, they said, to expect that a man should trudge about at all hours, during the whole of every night, especially when there were no signs of immediate danger. In ordinary cases, it was surely a sufficient proof of vigilance, if each watchman called out, at his own station, "All is well." If people wanted, for their comfort, to hear this, they might come to the station for the purpose. Greater exertions might be necessary at the first institution of the order, when the alarm was newly given; but all had heard it long ago, and therefore their attention to it might be taken for granted. And here it is to be observed, that the favourite cry of these watchmen is not true, for all is not well; if it were, their office would be useless, and by their behaviour they do all they can to make it so. But, as if this were a small matter, many of the watchmen have given up the functions of their office altogether. If people go to their posts, instead of hearing them announce the hour of the night, or the state of the city, they will be amused with an account of its building, a plan of its streets, the history of its trade, or its diversions, or its wars, or the news of the day. Upon the fire, which is raging so tremendously, they seldom say anything, for that is a disagreeable, and they think, a hackneyed subject. If they should happen to touch upon it (which indeed it would be impossible always to avoid,) they are too proud to deliver the king's instructions respecting the way to escape it; but always propose some foolish, impracticable, and inefficacious scheme of their own. One man produces the model of a fire-engine, the properties of which he is at great pains to explain and extol, although there be neither water to supply it, nor a power to set it in motion. Another proves to you, that this fine invention is all to no purpose, and then substitutes a different one of his own, equally absurd. A third has the impudence to assure his audience, that they have only to transform themselves into salamanders, and then the element, which now is so terrible, will be the food of their lives. While a fourth has gone to bed himself, and left a parrot or a

monkey, to amuse the people in his absence. All this would be highly ridiculous, were not the consequences too melancholy to admit of ridicule. For while the watchmen are playing the fool, the fire devours; and men, women, and children, before they are aware, perish in the flames.

Amidst these abuses, however, it should not be forgotten, that a part of the watchmen continue faithful, and that many, who were in a dead sleep, have been warned by them, and in the critical moment, having fled for refuge, are now in circumstances of comfort and safety. Among these, there are some, who not content with their own escape, discover a very natural and laudable anxiety for the salvation of their fellow-citizens. Roused by a strong sense of the impending danger, and the general infatuation, and deeply grieved at the conduct of the unfaithful watchmen, they cannot hold their peace, nor sit still. They run every where throughout the city, giving the alarm of fire, and proclaiming the king's plan for escaping it; and very many, who might have been consumed for the watchmen, have, by the exertions of those benevolent persons, been plucked as brands from the burning.

That the busy and voluptuous citizens should ridicule or persecute men who thus endeavour to alarm, that they may save them, is not surprising; that even the unfaithful watchmen, whose conduct is condemned by such persons, should show displeasure, is just what might be expected; but who would believe, that some of the very best of that important order are alarmed, at the zeal which they themselves were honoured to inspire into the awakened, and are doing all they can to stop them in their career of activity? They seem to think, that because to cry Fire is the watchman's duty, therefore it is unlawful for any one else to give that cry. They are quite conscious of the faults of their professional brethren, and yet they think it impossible, or at least highly imprudent, to attempt, by the endeavours of awakened citizens, to give the alarm in those districts where the people are neglected. They will perhaps allow men to knock at the doors of private houses, and, when admitted, to speak to the family within, of their perilous situation. But if any one should think this a tedious and inefficient way, where there is much work and little time, and should prefer calling out in the streets, as the king hath appointed, this the watchmen think altogether disorderly; unless the man will procure a watchman's badge, or

(which is sometimes done,) get something made in imitation of this badge, to save appearances, and wear a watchman's cloak, and a watchman's staff, and a watchman's lantern, and a watchman's rattle.

All these appendages may be very proper, said Apollos, for those that need them; but I could not refrain from declaring the king's goodness, which I had so richly experienced; and I have been honoured to serve him, and some of my brethren too, without any of the implements you mention. You know the king's book of instructions is open to every man that has eyes, as well as to watchmen; and whoever gives the word there prescribed, will do good, whether he be an official person or not.—Thy zeal may be amiable, said the watchmen, with wonderful unanimity; and thy youth and want of experience may be pled in thine excuse, for what is past; but be advised to observe a different conduct for the future. Go, serve an apprenticeship to our business. We shall teach thee our exact tone and pronunciation. We shall teach thee not only the right use of the trumpet, which perhaps thou mayest have acquired already, but also all its uncertain sounds, which will be of immense advantage, and delight thee so much, as almost to tempt thee to prefer them to the grand alarm. We shall also give thee our authority, in addition to the king's, for what thou now proclaimest; and when any of us dies, (which indeed we hope will not be soon,) the mayor of the city, or the proprietors of the district, although few of them care much for watchmen, especially faithful ones, will perhaps appoint thee to the vacant watch-towers, within the walls of which, (for it would be a dangerous innovation to be heard much without them,) thou mayest make as great a noise as thy lungs will enable thee. All this thou mayest accomplish in seven or eight years, and in the mean time, if able, thou mayest pay the hire of an additional watchman.—Faithful watchmen, said Apollos, I shall not fail to encourage to the utmost of my power. I have been much indebted to them, and I highly respect them. But you know how few they are, in comparison of this populous city. Do you really believe that our brethren are burning, and do you not wish that every one who has heard the cry of deliverance, should lift up his voice to repeat it? Do you believe what you yourselves are always declaring in public? and can it be true, or, if true, can it be right, that you make the efforts of men who speak the same things, the subject of your

reproach in private, and even of your sport and derision? As to derision, gentlemen, if that were allowable in such a cause, or desirable in itself, it would not be a difficult matter to cope with you. But it is enough to state facts. I have been traversing whole districts, where the voice of the watchmen was not to be heard, or where they were bawling such idle nonsense, as taught the people to despise and abhor them, rather than to listen to their cry. Shall I spend seven years to join a fraternity like this? Shall I confine myself to one station, when hardly one in ten throughout the whole city is properly filled? Shall I agree to keep silence for years, when my friends and brethren are just now in danger, when the king hath commanded me to speak just now, and when, before to-morrow, he may call me away to attend him in his palace? No, gentlemen, there is not even time for disputation. Go you to your posts; and I shall go through the midst of the city. There is no necessity for interfering with one another. Let us all endeavour to rouse the people, and to make them obey the instructions of our king. And as many as are thus employed, let us unite in heartily bidding them God speed.

H. (Page 172.)

The article referred to was re-published by my father in 1809, with this remark—"I produce it, not as containing my present views in every particular; nor as any support to reasoning which I have lately used, after more mature deliberation, but as incontestable evidence of my general and well-known principles on the subject, at that time." On account of the importance thus attached to it by himself, I introduce it here. It is a

"Review of 'A Brief Inquiry into the Nature, Order, Offices, and Worship of the Christian Church, as delineated in the Scriptures of Truth.' pp. 68. By a Society of Private Christians in Edinburgh.

"Upon this performance, we shall first of all lay before our readers, some remarks by a correspondent, which appear to us equally judicious and candid.

TO THE EDITOR OF THE MISSIONARY MAGAZINE.

'SIR,

It is a common, but just remark, that men are constantly prone to run into extremes. The present is an age of inquiry. Many who formerly considered themselves bound to abide by the sentiments of their fathers, now use the liberty to which they are entitled, and, not satisfied with the authority of some great names, examine whether their opinions were well founded. So far it is well. Truth will never suffer by discussion; but those who are freed from the trammels of prejudice, should beware, lest, while their old systems fall before the light of truth, they build up others equally hurtful. These thoughts occurred to me upon reading a late publication, entitled, 'A Brief Inquiry into the Nature, Order, Offices, and Worship of the Christian Church.' If report says true, the authors of this work were formerly zealous for the traditions of their fathers, concerning national covenants, &c. On investigation, they have renounced these things, and are convinced they have no foundation in the word of God. So far are we agreed; but while they have cast off these shackles, they appear to have riveted others on, by no means more friendly to the spread of the Gospel, or the unity of Christians. It is not my intention to review their production, but simply to state some reasons, why it appears to me, that in respect to church government, we are not bound down exactly to follow the practice of the Apostles. Indeed, however desirable this might be, it seems impossible. Various offices are mentioned in the primitive churches, with which we are wholly unacquainted, Ephes. iv. 11; 1 Cor. xii. 28; Rom. xii. 6, 8. Now, let those who insist on our exact imitation of the order and discipline of the apostolic churches, inform us of the nature of the various offices there mentioned, that we may have the like; or in candour they must acknowledge, that we are not tied down implicitly to follow what we do not understand. It is begging the question to say, these were miraculous gifts which have now ceased, and consequently offices which are no longer necessary. We may allow this as to gifts of healings, but why should we suppose it as to governments and helps?

In the publication above mentioned, their own remark on Presbytery deserves their serious consideration. They allow it is mentioned in Scripture, but candidly confess they know nothing about it.

They proceed, 'Where Scripture is silent, it is presumption in men to speculate.' Speaking of governments, 1 Cor. xii. 28, they observe, 'If men are to sustain the mention of governments here, as a proof for a certain kind of office or power in the church, there would be no end of the superstructures which they might raise on such foundations.' To this I most heartily assent; only observing that this teaches me not to be too certain I am in the right, and all others in the wrong, when I cannot even define the offices in the apostolic churches, which I profess to take as my model.

There are certainly laws contained in the New Testament for the government of the church, but they seem only to be great general outlines, which we may fill up as circumstances direct. Had the unity of Christians consisted in perfect agreement as to externals, the model of a Christian church would have been as clearly laid down as was the pattern of the tabernacle, when every pin was shown to Moses on the mount. But the unity of Christians is the unity of the spirit in the bond of peace, and not striving about words to no profit, which only tend to subvert the minds of men, and gratify the natural carnality of their dispositions. Let it ever be remembered, the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost; for he that in these things (viz. righteousness, &c.) serveth Christ, is acceptable to God.

While we are by no means inclined to dispute the sincerity or piety of those who see such importance in every point of outward order, we cannot but lament, that these things seem so much to occupy their attention, that their zeal to spread the blessed Gospel, is in a great measure lost. Let those churches whose members condemn all others as walking disorderly, at length begin to prove, that while they tithe mint and anise and cummin, they do not neglect the weightier matters of preaching repentance and remission of sins to every creature, that sinners may be plucked as brands from the burning.

These hints seem the more needful, as the spirit of inquiry which has gone abroad will probably, ere long, bring down some ancient superstructures, which already begin to totter. But let the friends of Jesus pray that while men freely inquire for themselves, a spirit of narrowness and bigotry may not tie up their hands, from using means for the salvation of their perishing brethren. To accomplish his

purposes, Satan can transform himself into an angel of light; and he well knows, that if he can occupy the minds of Christians with zeal for order and church government, it will be a more effectual bar to the use of means for awakening sinners, than almost any device on which he can fall. Indeed he has long triumphed in the success of this scheme. While all due attention has been paid to order, men have perished by thousands, which was thought better than that order should in any case be dispensed with. Hitherto attention to *Presbyterial* order has produced these blessed effects; and now there seems a danger of as many being sacrificed to *Independent order, and the model of apostolic churches.* May the Lord give his people more concern for immortal souls, and more love to one another. May Christians begin to look on, and behave to each other, as members of the same family; and while they follow the light given them as to church-order, wherever they have reason to believe God has received a man as a child and heir, let them not refuse to join with him in worshipping their common Father, or showing forth the death of Him who hath redeemed us to God with his own blood.—I am, yours, &c.'*

"That the above remarks were naturally called forth by the work before us, will appear from a few hints at some of its contents. The inquirers seem more anxious about the internal arrangement of a church, than about the means of gathering in the church universal. We do not wish to use severity of language, against persons who appear well-meaning men. But how can we speak otherwise, when in their inquiry, What are the ordinary and standing office-bearers appointed by Christ in his church,—they endeavour to exclude the office of evangelist? We do not say, that every society called a church must have an evangelist, or be unchurched. This would be running into the very nicety which we condemn. But we do say that to talk of that office as confined to apostolic times, is to forget that there is room and need for planting churches now, as well as there was then; and that if the labours of evangelists were useful, even while apostles were on the field, they must be very requisite now that those holy men have entered into their rest. We think it the deep sin of all churches, that they have so much overlooked the office of evangelist.

* The writer of this letter was Mr. James Haldane.

Another grievous blunder, in our apprehension, and which seems to be admitted throughout as a principle, is, (not merely that our churches must be exactly copied from what may be called the apostolic model, or the general result of their precepts and practice,) but that whatever circumstance can be found to have attended one or two of the churches, must be considered as having belonged to all the churches then, and ought to belong to all churches now. Thus, because there was a plurality of elders in the church of Ephesus, and because elders are always spoken of in the plural, therefore there must be a plurality of elders in every church. That the primitive churches generally had, because from their multitude they needed, a plurality of elders, may be true; that all numerous churches yet should have a similar plurality, may be true also. But must this be the case absolutely in every church? What then shall become of the 'two or three' met together in the name of Christ? They certainly must want either a plurality of elders, or a plurality of private members. To us, the dilemma seems quite immaterial, provided they enjoy their blessed promise, the presence of Christ.

Under this head, too, we observe an attempt to resist the obvious meaning of 1 Tim. v. 17. That text surely proves, that among the elders, at least of the church where Timothy then was, there were some who did not serve the church in public preaching, while others did.

A whole section is next spent to prove, that we have ground to expect that fit men may be found in *each* church for these offices. The great argument is that Christ hath promised to be present with his church, and is the Head of it, hath bestowed gifts upon it, &c. Now, all this proves, that fit men may be expected by each church; but that they must be expected to be found within their own body, it does not prove. And it would need very strong proof indeed, to show that the Lord of the vineyard never meant to send men to labour in any part of it, except where they had been stationed from the beginning. We shall forbear making more remarks, except as to the chapter on baptism, respecting which we shall only express our hope, that the society will not confine their deliberations to the collection of Scriptures they have made already, and will not form their judgment upon detached and broken passages.

Upon the whole, we consider this Inquiry as a crude performance. We highly approve of searching the Scriptures, but we think the

work before us resembles more the production of advocates for a system, than inquirers after truth."

I. (Page 182.)

The information is, perhaps, hardly necessary to any reader of these pages, that, prior to this time, various societies had existed in Scotland, which might be called Independent or Congregational in their principles. The existence of those which owed their origin to Messrs. Glas and Sandeman, is well known. A full account of their rise, progress, and decline, will be found in Mr. Orme's "Historical Sketch of Independency in Scotland," Congregational Magazine for 1819. The reader may there find also some interesting particulars respecting some other individual ministers of the Scottish establishment, who, during the same period (1725—1768) adopted and practised the leading principles of Congregationalism. Two of these united in their own justification in a pamphlet, entitled "The Case of James Smith, late Minister at Newburn, and of Robert Ferrier, late Minister at Largo, truly represented and defended." This pamphlet my father reprinted in 1816, explaining his motives for doing so, in the following brief advertisement:—

"The editor of this edition does not approve every sentiment, or the application of every passage of Scripture which it contains; yet, on the whole, he thinks it a valuable display of conscientious obedience to the laws of Christ; and he republishes it, as worthy of being preserved from oblivion, and of gaining the attention of all who desire to enjoy the blessings of Christian fellowship.—He has added a few notes, and a Supplement to the Appendix."

Mr. Orme, in his "Sketch," while bearing witness to the excellent character of most of those ministers who were the leaders in these various movements, yet concludes his description with these remarks:—That "the Scottish Independents of the eighteenth century were generally characterised by low views of the pastoral office, and by their unforbearing dispositions and principles about very trifling things." With regard to the Glassites in particular, he says, their "system is, in fact, the antinomianism of the north. Serious and thinking persons, whose minds were well affected to the leading

views of the Congregationalists, were often deterred from connecting themselves with those churches, either from remarking their want of vital Christianity; or their apparent coldness and inattention to the circumstances of a perishing world. And it is a fact which ought to be known, that between those churches and the great body of the Independents,"—viz., those in Scotland with whom Mr. Orme himself was connected—"there is not, nor ever has been, more intercourse or agreement, than there is between the former and the Independents of England." Mr. Orme gives also the history of Mr. Dale, (mentioned at pages 202 and 230 of this volume) who became, likewise, the founder of a few religious societies, now most commonly called the Old Independents. But although, in theory and in modes of worship, they greatly resemble the Glassites, they are described as being, for the most part, of a far more Christian spirit. Besides the friendship for my father, of Mr. Dale himself, and his co-operation with itinerant labourers for the spread of the Gospel, his successors in the pastoral office at Glasgow continued to evince, and to receive in return from my father, a large measure of brotherly love and esteem.

K. (Page 206.)

The absurd doctrine seemed to be gravely maintained by certain clergymen in that assembly, that if a man did once take upon him the vows of ordination, and afterwards leave the church which had imposed them, no pretext of conscientious change of sentiment, could redeem him from the tremendous accusation of perjury.

In allusion to this, my father, in a subsequent publication, thus expressed himself:—

"When we appeal to God for our sincerity in any solemn transaction, or for our faithfulness in the discharge of important duty, it becomes us to speak with humility and awe; and to acknowledge that mixture of guilt and imperfection, which mars all the imaginations and efforts of man. Under a trembling sense of the deceitfulness and desperate wickedness of my heart, and with shame and confusion of face upon reviewing my past life, especially the more serious and impressive scenes of it; I come forward reluctantly to make a protestation, which necessity alone can ever justify, which

necessity alone has been able to produce. I was not conscious of insincerity when I took upon me the vows of Presbyterian ordination, or of designed transgression, or neglect of duty, while I acted officially as a minister of the church of Scotland. Upon a change of sentiment I resigned my situation; and until I learn the means of human immutability on the one hand, or the holiness of official hypocrisy on the other, I will maintain the lawfulness and the duty of that which I did, my vows of ordination notwithstanding. The change I have spoken of was a gradual event. Had it been instantaneous or sudden, it might well have been imputed to rashness and levity. While my scruples were growing, the state of my mind might no doubt appear, both from my public discourses, my public writings, and my private conversation. To have avoided this, would have deprived me of the aid of friendly advice, as well as have required a faculty of dissimulation, which I pray to God I may never possess. But I can truly say, that to the hour of my resignation, I did not once, to my knowledge, violate a single obligation, to which I was subjected by the vows that were upon me."

L. (Page 236.)

COPY OF THE REGULATIONS OF THE CHURCH IN JAMAICA STREET, GLASGOW.

"Besides the ordinary public worship of the Lord's day, there shall be a church-meeting weekly, for the purposes of social worship, discipline, and mutual edification.

"The Lord's supper shall be administered every Lord's day, when the minister is present, or when a minister can be procured to officiate in his stead.

"After dispensing the Lord's supper, a collection shall be made by the communicants for defraying the expense of the communion elements, and for the poor; and an adequate number of deacons shall be chosen by the church, and appointed to receive and apply the money thus collected, according to the direction of the church.*

* Some idea may be formed of the number of deacons required, and the responsibility laid upon them, from the fact, that it has always been considered

"Persons desirous of admission into the church, shall apply to the minister; upon his reporting their desire to the church, some of the members shall be requested to converse with them, and, if necessary, inquire into their character: if the result be unsatisfactory or dubious, the report shall be made to the minister in private; if favourable, it shall be reported at a church-meeting, and the question may be put as to their admission, when the consent of the church shall be signified by holding up the right hand. When the question is thought to need further consideration, a delay may be requested; but if any one have objections to the person proposed, he must, at least in the first instance, state them in private.

"*N.B.* No personal remarks, or injurious reports affecting character, to be allowed in the church. In the case even of an impenitent offender, our Saviour does not allow the offence to be told to the church, until means be previously used, 'that in the mouth of two or three witnesses every word may be established.'

"Any member giving offence, shall be dealt with according to the rules laid down in Scripture; and when the offence is told to the church, he shall be admonished, rebuked, expelled, or restored, at a church-meeting, and by the church.

"Pious people of evangelical sentiments of every denomination, shall be admissible occasionally to the Lord's table; and the members of the church shall be at liberty to communicate occasionally with those of other denominations.

"Occasional communicants, when their desire is known in time, shall be admitted by the church at the preceding church-meeting; when their application is too late for this, they may be admitted by the minister, either upon his personal knowledge, or upon the par-

by the church as a duty of indispensable obligation to provide a sufficient and comfortable support for those of their members who are unable to procure it either by their labour, or from the dutiful assistance of their own families; besides affording, in cases of personal and domestic affliction, such temporary aid as accords with the spirit of Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This object, equally with the maintenance of Christian ordinances, is felt to be one which must take the precedence of all other claims, however important. And as the same principle is recognised, I believe, by all the churches of the Congregational Union, it ought to be taken into account, in any estimate formed, either of their pecuniary efforts or their resources.

ticular recommendation of a member of the church. In the latter case, they shall be named by the minister, at the communion table, previously to dispensing the ordinance.

"The foregoing rules shall be read to every member upon admission into the church, for his or her acquiescence and approbation."

M. (Page 247.)

The author of "Lay Preaching Indefensible," had laid great stress upon a new translation of Acts viii. 1—4; by which, he conceived, the argument drawn from that passage in favour of lay preaching, was made altogether untenable. In reference to this, my father wrote as follows:—

"Now who does not see, that the persecution and the consequent dispersion are referred to the same date? If both are to be confined to the individual day of Stephen's martyrdom, the poor exiles must have made a notable day's journey; for 'on that day,' or more emphatically as Mr. R—— would read it, 'on the same day,' all 'were dispersed throughout the regions of Judea and Samaria.' Mr. R——'s learning will perhaps enable him to tell us how this was accomplished. Arguing like him, upon suppositions, it may indeed be supposed, (at least nothing less extraordinary will bear him out in his hypothesis) that as the primitive Christians, especially the preachers among them, were prudent men, they must have foreseen the evil, and secured for themselves places in the different mail coaches which left Jerusalem that morning. Before we deny this, Mr. R—— may assert, as he does in another place, that it is incumbent on us to show, at least the *probability* that this was not the case; for *if it was*, the proprietors had certainly authority to take into their coaches as many passengers as they could hold, and they may have been constructed to hold as many as Noah's ark; which *if it was so*, they must have travelled inconceivably faster than can be imagined by the illiterate advocates for lay-preaching, in these degenerate days of sloth and retardation. *So far, therefore, from it being probable*, that the dispersion throughout the regions of Judea and Samaria did not take place on the same day with the persecution, *it may be viewed as certain* that it did.

"By such sure and certain proofs Mr. R—— has shown that, since the time of Moses, there has been an order of men set apart for the public instruction of mankind, and regularly educated for that office; that, besides the apostles and seventy disciples, the hundred and twenty mentioned Acts i. were made up of rulers among the Jews, such as Nicodemus, and Joseph of Arimathea; that church means clergy, or at least ecclesiastical judicatory; that Apollos was a scribe; and in sundry other places of his learned dissertation, he has overthrown the arguments for lay-preaching in the same satisfactory and edifying manner.

"The preceding criticisms may perhaps show us what some gentlemen would think of a modern persecution. If Mr. R—— could make the public believe one-half of his evil surmisings against the 'new sect in the land,' I should not wonder to see popular indignation so strongly excited against the Tabernacle congregation of this city, as to occasion a tumult in which the life of at least one individual might be lost, while the rest found it necessary to flee from the place. Having a fellow-feeling with the sufferers, I confess I should be much inclined, in giving an account of the affair, to adopt the style of Luke, and to say, 'on that day there was a great persecution against the church, and all were scattered abroad.' But in perfect unison with their mode of criticising, Mr. R—— and his learned friend might allege, that by such expressions, the persecution, if it at all deserved that name, was greatly over-rated. It was but the tumult of a single day. There was only one life lost, the life of an heretical advocate for lay-preaching; and as for the flight of the rest, they went away *of their own accord*, and the inconvenience sustained by them was hardly to be minded, when it might have the salutary effect of banishing a 'new sect from the land.' If such apologies could be made even in the case of a riot, what might we not expect to hear if they could disperse, or murder us, under forms of law?"

N. (Page 269.)

The following papers bear my father's signature :—

APHORISMS.

The separation of the Jews from the Gentiles under the law, was an emblem of the separation of Christians from men of the world.

Jewish separation prohibited all unnecessary private intercourse with Gentiles ; and much more communion in religious worship.

A Christian church, in alliance with worldly institutions, and prostituting the privileges of Christians to worldly men, for the sake of temporal advantages, is the spiritual abomination of which the Jewish church, when they made a covenant with idolaters, was only a figure.

The Gospel addresseth men as individuals, until they be converted: when they are converted, it addresseth them as members of a community, as chosen out of the world, and formed into churches.

To come to Christ that from him we may have life, and yet to refuse to join in communion with his people, that with them we may be edified, is professing to love him, while we keep not his commandments.

From the formation of the church at Jerusalem, there is not a single instance in Scripture, of a real Christian who did not, whenever he came, essay to join himself to the disciples.

Many appear to be sensible of the necessity of contending earnestly for the faith concerning Christ, and, at the same time, strangely indifferent about the faith concerning his church ; yet the foundation of both is Divine revelation.

Without the exercise of scriptural discipline, the most orthodox creed is a dead letter, and may even be perverted into a cover for corruption, or a false ground of confidence, where corruption is notorious.

If Christians neglect the commandments of Christ, as they apply to their fellowship with one another, they are not likely to observe, or even to understand them, as they apply to their behaviour towards those who are without.

Corruption deceives not where it has become universal, but where it seems to be mingled with much that is good. In corrupt churches,

it is the orthodoxy of doctrines, and the piety of individuals, that entangle the simple, and retain them in corruption.

There is an ease, a security, and a respectability in corrupt communions, which form a strong temptation to be satisfied with them: there is an effort, a danger, and a disgrace connected with a change to a communion that is scriptural, which are calculated to deter from the attempt.

When men hate any part of Divine truth, so as to disobey contrary to the dictates of conscience; conscience frequently relapses into a state of insensibility, and disobedience comes to be awfully easy. There are persons, who, for a time, were very much impressed with the importance of scriptural communion: but they would not act upon their convictions, and their convictions are gone: they appear to be quite reconciled to corruptions which alarmed them; and some of them are even zealous to lead others into the same state of indifference.

On the other hand, to obey the truth is, in every case, to enjoy it. Those who are most sensible of the importance of scriptural communion, are those who know its value by experience.

Without being separated from sinners, Christians cannot convert them. If churches approach so near the world as to form an alliance with it, the men of it will naturally suppose that they are sufficiently connected with Christianity.—(*Missionary Magazine* for 1804.)

ON UNRESERVED OBEDIENCE TO THE PRECEPTS OF CHRIST.

"He who commanded his disciples to preach the Gospel to every creature, certainly did also command that believers should be instructed to observe all his ordinances, and to obey all his precepts concerning either personal or social duty. Some, however, who would shrink, we trust, from the thought of shunning to declare the whole counsel of God as to the way of salvation, are not equally careful in teaching every part of the way of edification and usefulness. They even take credit to themselves for touching little, or not at all, on the latter class of subjects, leaving us to infer that inattention here is owing to fidelity and diligence respecting the former class. This description of preachers is applauded by a corresponding description of hearers. Many speak as if following the mind of Christ in every thing, especially if it should lead us to deviate from

what is customary in the religious profession of our country, or our rank in life, were calculated to engender a legal, a censorious, or a trifling spirit; and as if attention to what people call lesser matters destroyed spirituality of mind. This method of indulging prejudice and partiality, respecting the subjects on which professed disciples of Christ are willing to receive instruction, or to show obedience, is extremely deceitful, because it builds its objection, not on an open spirit of rebellion and indifference, but on a plea of piety. It is a plea, however, which cannot abide the test of serious examination. The law of Christ contains matters of lighter and weightier importance, but none which love will permit us to disregard, or which have any tendency to interfere with the influence due to the rest. 'His commandments are not grievous;' and that spirituality which will not brook a conscientious and practical attention to them all, or so much as a serious inquiry into the import of some of them, may well be rejected as spurious."—(*Christian Herald* for 1818.)

O. (Page 331.)

Extracts from the preface to "An Attempt," &c.

"That much of the practice of churches must arise out of human inferences from Holy Scripture, is generally allowed; but it seems to be frequently forgotten, that, in every instance of this kind, the inference, though drawn from inspired premises, partakes of the fallibility of the mind which draws it. Hence it often is confidently urged on others, with the high claim of Divine authority, instead of being modestly submitted to their examination. When churches fall into this mistake, they establish a tyranny of opinion, which binds the conscience, where Christ hath left it free; which intimidates every objector, or excludes him from communion; and which denounces all other churches, that do not admit the Divine authority of what is merely human, perhaps grossly erroneous, as ignorant, superstitious, prejudiced, and corrupt. It is of the utmost consequence, therefore, to examine the Holy Scriptures for ourselves; to inquire how far the light of revelation really extends; to mark both our duty and our liberty; and, while we should certainly make

conscience of yielding implicit obedience, wherever God hath interposed his own authority, to regard all other things as matters of prudential consideration, and mutual agreement, which Christians ought conscientiously to arrange to the best of their judgment; and when arranged, to practise in a peaceable and loving manner, without captious, fickle, and endless schemes of alteration, without intolerant obstinacy, without indulging an inclination, either to envy or to censure others, whose judgment and practice may not be the same.

"In the present state, we are not warranted to expect uniformity of Christian fellowship, among the churches of Christ. Our diversities are, no doubt, to be ascribed in a great measure, to remaining ignorance, and the influence of improper motives; but these are not the only causes. If Jesus Christ had intended, by the unity of his disciples, a unity of church order, he would have described it as minutely as Moses does the construction of the tabernacle, and the rites of the passover, or any other sacrifice. This, however, he has not done. Accordingly, Christians, equally wise and good, frequently differ conscientiously in opinion respecting the meaning of particular passages of Scripture, while they agree in acknowledging no other rule. How many are there who observe several varieties of practice among churches, about which they see no reason to move any dispute: how many more, who cordially love one another, and gladly join in occasional communion, though they cannot have the pleasure of stated fellowship, because they differ from one another, in some of the inferences, concerning that fellowship, which they draw, according to their best judgment, from the Holy Scriptures. In comparing their respective views of Divine truth, it is surely desirable that Christians should study a liberality of spirit, and an urbanity of manners, which, without the sacrifice of any principle, may at least preserve from fatal injury, the cordiality and confidence of brotherly love. It is our duty and interest to admit truth, through whatever medium it may be conveyed. Let us endeavour, on both sides, to attend to the argument, without indulging, or regarding the warm language (often unintentional) of personal emotion; and let our readers endeavour to judge according to the strength, not of assertion, but of evidence produced."

P. (Page 334.)

"My dear ———,—In compliance with your request, I sit down to give you my thoughts on a proposal, which, you tell me, has been made to the church in ——; viz., that the church should eat the Lord's supper without a pastor. I have, for some time, seriously considered this proposal, and am decidedly against it, because it is inconsistent with the institution of Christ, is recommended by arguments inconclusive and dangerous, and has not the warrant of a single precept or example in Scripture.

"The institution of Christ which I allude to is, that pastors shall 'feed the flock.' This surely has a particular reference to dispensing the Lord's supper, and executing discipline, because these two branches of duty are the only ones which strictly relate to 'the flock,' or members of the church alone. It is allowed by all Christians, that pastors ought to dispense the Lord's supper. Surely it lies upon those who wish others also to do it, to support their demand by Scripture proof. All the proof which I have seen offered for this purpose, consists neither of precept nor example in Scripture, but of arguments which appear to me to be equally inconclusive and dangerous. For instance: it is argued, that churches should eat the Lord's supper, and that what is a duty ought to be practised in all circumstances. But circumstances may render a duty impossible. The same Lord who gave the supper gave pastors. It is a duty then for churches to have pastors, as well as to have the supper. But they are not criminal for not having a pastor when they cannot get one, (as is often, in the course of Providence, for a while the case:) neither are they criminal for not eating the supper, while they are without the office-bearer, whose duty it is to 'feed' them by dispensing it. The proposal, then, receives no support from the duty of eating the Lord's supper; for the question necessarily occurs, who shall dispense it? Again, it is said, our churches execute discipline without pastors, why not also eat the Lord's supper? For this plain reason: because discipline is necessary to their existence, whether they have pastors or not. They must receive members, or how could they exist? By the same rule they must, if necessary, exclude members. They must also choose their pastors, else they could never obtain them. But how-

ever useful the Lord's supper, however obligatory the observance of it, this duty must be taken in connexion with others which are related to it; and when called to eat the Lord's supper, the question necessarily returns, who shall dispense it? It would not be more absurd for a church to sit down to the Lord's table where the elements are not provided, than to do so where the office-bearer appointed by Christ to 'feed the flock,' is not provided. It is argued further, that the primitive churches did eat the Lord's supper immediately on being gathered, and yet some of them seem to have had no pastors for some time. I doubt whether any churches, while in this situation, did eat the Lord's supper, unless apostles or evangelists were present to dispense it; and I find nothing in Scripture to remove this doubt. But if the case alleged were even the fact, it proves nothing to the present point, because *all* the primitive churches had, from their very formation, miraculous gifts distributed among them. In all the epistles to churches, allusion is made to the enjoyment of miraculous gifts. Where these were not enjoyed, there was not at first any observance of ordinances. Thus Paul found certain disciples at Ephesus, to whom he said, 'Have ye received the Holy Ghost since ye believed?' He seems to have put this question from seeing, what we know must have been the fact, that they did not observe ordinances as a church. It turned out that they were merely disciples of John. And when at last he baptized them in the name of Jesus, he also laid his hands on them, and 'the Holy Ghost came on them, and they spake with tongues, and prophesied.' Acts xix. 1—7. The other apostles acted, no doubt, in the same manner wherever they went. Now what churches might do while these gifts were among them, is no rule for those churches in which no such gifts exist. Some of these gifts were indeed for a sign to them that are without; but others of them were for the edification of the churches themselves, and were evidently continued among them until pastors should be generally provided. But I must recur to my doubt mentioned above. Before elders were ordained in every city in Crete, there were 'things wanting' in the churches there, which Titus was sent to set in order. But if churches may do every thing without elders, which it is their duty to do when they have them; if this really was the practice of the primitive churches, there need have been nothing wanting, although there had not been an elder in the island; neither would

the 'setting in order the things that were wanting' have required the ordaining of elders, or the sending of an evangelist.

"The proposal, to eat the Lord's supper without a pastor, is but one part of a scheme, which tends to make churches entirely independent of the pastoral office. The principle it proceeds on is this, that a church may, and ought to do every thing by its private members, which Christ appointed pastors to do. Now this is supposing that the appointment of pastors is superfluous. Or if it be an advantage, it is at least unnecessary. If it be said, the authority of Christ is enough to make it necessary, whether a church can do without it or not; I answer, Christ never does anything that can be dispensed with. He never sent prophets to foretell what could have been known by the church without them; neither did he give pastors to 'feed a flock,' which possessed the right and the power to feed themselves.

"The principle I contend against, will, if followed to all its consequences, set aside, not merely the pastoral office, but also, the institution of a church. If a church may do, without office-bearers, what those office-bearers were appointed by Christ to do; why may not Christians do, without church-fellowship, what that fellowship was appointed by Christ to do? If two or three of my family be agreed to meet together on the Lord's day; and if we either visit, or be visited by a neighbour or two, of the same description; it is only necessary for somebody to give thanks, before bread and wine are handed about; and this may be done, as showing the Lord's death till he come, although the meeting were merely accidental. It will probably be allowed, however, that a church is a permanent society, and an institution of Christ; so is the pastoral office an institution of Christ; and we have no more right to act without the one, than without the other. There are some, indeed, who admit the consequence I have stated, and even realise it. *

* * * * * * * * *

"Their practice may show whither it would lead us.

"Concerning that practice, it seems quite sufficient to say, that in all the Scriptures, there is not one instance of any man, who was not an office-bearer, ordinary or extraordinary, or who was not endowed with miraculous gifts, performing in any church, any one of the peculiar duties of 'feeding the flock.' Neither is there a single instance of any number of Christians, whose meetings were merely

casual and temporary—who were not united for the purposes of stated fellowship, as the church of Christ in a particular place—ever observing the Lord's supper. And as we have no example, we have no precept, for such things; not even a hint that they may be done. Are churches, then, to be required, without the shadow of scriptural authority, to consent to them now; or are they to be treated as unfit for communion, unless they will comply with whims of human device?

"These errors have probably been cherished by the practice of brethren exhorting at church meetings. While confined to a week-day, and looked upon as a voluntary exercise of a fellowship meeting, I see little objection to it. But, I am persuaded that it has no title to be considered as a church ordinance; and that those who have adopted it as such, have been led to do so, rather from imitation of some of the older Independent churches in this country, than from a strict examination of Scripture. I have no doubt, that the recent demand to adopt it on the Lord's day, to the setting aside of part of the ordinary pastoral labours, will call forth a new and more careful examination of the subject.

"I wish you to show this letter to Mr. ——, and to the members of the church; for I have said nothing, but what I conceive to be the dictates of duty in such a case. At any rate, I think it a bounden duty in you, to let your own sentiments be known, as you are a member.

"May the Lord give to all his churches, that wisdom which is profitable to direct. May he guard his churches against endless and unwarrantable changes; and preserve young men from trying to tear churches to pieces, which their elder brethren have been honoured of the Lord to gather.

"I am, sincerely and affectionately yours,

"Greville Ewing."

Q. (Page 360.)

CONTENTS OF ESSAYS TO JEWS.

INTRODUCTORY REMARKS—AUTHORITY OF THE LAW AND THE PROPHETS—SCOPE OF THE LAW AND THE PROPHETS. Character of God—Creation of the World—Primeval State of Man—First Transgression — Redemption — Antediluvian Worship — Covenant with Noah—Covenant with Abraham—Covenant with Israel, at Sinai—The Messiah—CONSUMMATION OF THE LAW AND THE PROPHETS. The New Covenant—Scriptures of the New Covenant—Sacrifice of the New Covenant—Sanctification of the New Covenant —Worship of the New Covenant—Inheritance of the New Covenant —CONCLUSION.

R. (Page 367.)

I allude, in particular, to the exertions of one gentleman, connected with Lady Glenorchy's Chapel, by whose exertions a very considerable sum was raised for the purpose specified. But what will, I am sure, be more interesting to the reader, is a specimen of the correspondence of Dr. Charles Stuart. The larger portion of the extracts given, refers, as may be perceived, to a severe affliction in his own family. After expressing his satisfaction at hearing that the building was begun, he says :—"I feel myself much more of one mind with you, than I am with others, who are, every day, receding farther and farther from those reasonable services, which Jesus hath appointed for edifying his people, and gathering in his chosen—although, in some things, I pray that you might not differ from them." "All remains dark, respecting my poor youth's complete recovery. I do not think that things are worse—upon the whole, I hope rather better ; but as to the termination of his illness, I can only trust, that God who hath delivered, will yet deliver. Nor shall I wonder if, like the hardships of Israel in the wilderness, these should increase with us, as *we ought to be* more able to bear them. Sufficient to that day is its evil! The present has enough for all our strength. Gloomy and oppressed as all of us are, yet I know not what our state would be, if we did not, in some measure,

believe that He who possesses infinite intelligence, wisdom, and mercy, hath appointed us to suffer; and is able to render both our feelings and our fears subservient to His glory and our greater happiness. May we be preserved from the sorrow of the world, which worketh death! this I find my chief danger. Abraham had endured much, before he received the most heart-piercing command to offer up Isaac; and I am sometimes prone (probably by over-rating my own consequence and former afflictions) to compare notes with him. Nothing, indeed, which we suffer, should try our faith. Such was the chief severity in the great trial of Abraham. But how brilliant, in this view, his example when, *after all these things*, God did try him! May He who supported his faith, sustain ours. My present distress, indeed, crushes all my earthly delights to powder. This was just what Israel were enjoined to do with their idols. In this view I have been supported by Isaiah xxvii. I will not say that this passage has been a cordial, for that implies exhilaration, and I am far from that state of mind; but perhaps I may call it *a stay*,—something that breaks a fall and renders injury tolerable. When I use this word, I refer only to the effect, for it is indeed true of God that he is a *King who can do no wrong*. The feeling of my own insignificance and demerit sometimes repels my confidence; but when I think of the skill and design of Jehovah, apparent in the meanest insect, and of his character in the face of Jesus, it is suppressed; and I sometimes recollect a prudential advice I have heard of, as given to a young medical practitioner as a receipt for thriving in the world: 'Make all your patients think that you have, as it were, no other patients but them.' Surely we may approach to God with confidence in his care, as assured as if there were no other persons for him to care for upon earth. By the way, will you ask Mr. E. if Bishop Lowth's version of Isaiah xxvii. 4. be right?* Do Kennicott and De Rossi mention any other MSS. to confirm the

* Lowth, considering the song as a responsive one between Jehovah and his vineyard, thus translates the verse—

"*Vineyard*—'I have no wall for my defence:
O that I had a fence of the thorn and briar!'
Jehovah—'Against them should I march in battle,
I should burn them up together.'"

reading he adopts? If it be confirmed, what a beautiful contrast is there between the peace, strength, and prosperity of God's vineyard without wall or fence, while taking hold of his strength; and the desolation and destruction of the *defenced city*, ver. 10, which must surely be Babylon, not only on account of the contrast, but the similarity of language here and in Ezek. xxxi. 10—12. I wish you would talk to Mr. E. about it, and favour me with a note of what he says, and with your own remarks."

To Mrs. Ewing.

S. (Page 397.)

The following very brief notes are given, not, of course, as a specimen of my father's ordinary preaching; but partly as a gratification to some who remember the address with deep interest; and partly as an example of his faithful discrimination of character, even among near relatives, and in a time of mutual grief. The occasion, as may be gathered from the notes themselves, was the departure of one, who on his dying bed had "heard the word of the Gospel, and believed;" the place was the dwelling where his remains yet awaited interment; and the audience consisted of those either resident in the family, or brought together by sympathy and affection, to do the last sad offices of such a season.

"1 Thess. iv. 13. It appears that soon after the preaching of the Gospel at Thessalonica, a violent persecution was raised against the Christians, in which many of them lost their lives. Perhaps few families in that church had not lost some valuable member. On this account probably, the Apostle introduced into this Epistle the subject of the text, which is universally interesting, since the ravages of death are not confined to a time of persecution.

"In this text our attention is called,

"I. To the happiness of Christians who have departed this life;

"II. To the hope of their Christian friends who survive; and,

"III. To the difference between their sorrow and that of others.

"I. Christians who have departed this life are said to have fallen asleep; this then conveys the idea of refreshing rest, and of a comfortable awakening—a rest from the labours, and a deliverance from the corruptions, the temptations, the sins, and the sorrows of the

present life. This rest is immediate on the soul leaving the body, although the sinner have been but lately brought to flee to the hope set before him. What a change to the thief on the cross, 'To-day thou shalt be with me in paradise!' All who die in the faith of Christ depart and are with Christ, which is far better than remaining on earth. The comfortable awakening shall be the resurrection of the body, like the springing of seed which has been cast into the ground; its re-union with the soul, and the perfect blessedness of soul and body, when received by Jesus into heaven at the day of judgment.

"II. Christian friends who survive, having believed that Christ died for our sins, and rose again as an example and pledge of the resurrection of his people, have hope. They hope for eternal life themselves, and believe that the fellow-Christians who have gone before them, are actually enjoying it. They expect soon to follow, when they shall meet again, and never more be separated. How different their state, from that of those who are 'without Christ, having no hope, and being without God in the world!'

"III. When bereaved of their fellow-Christians by death, believers in Christ are sorrowful; but they sorrow not as others. Their grief is not excessive. It drives not to murmuring or to despair. It requires not to be diverted by the resources of dissipation. It is so mingled with consolation, that they truly know 'the joy of grief.' It is salutary, for it raises their affections to the things above, where Christ reigneth, and where so many of his people are already with him. It is like the sorrow of parents, whose children have left them, because they are settled in families of their own; or because they have been promoted to offices of importance, which call them to a distant country. It is like the sensations of the disciples, when they stood looking up into heaven, after the cloud had received their Master, and carried him out of their sight. Christians, let us comfort ourselves together with these words. Let us not be slothful, but followers of those who through faith and patience, inherit the promises. And since the time is short, let us weep as though we wept not.

Faithfulness requires us to remark, that the Scriptures give us more information about the other world, than that which respects the happiness of departed Christians. They speak of a second death, a wrath to come, which shall devour the adversaries of

God. Some think it cruelty to insist on this subject; and were the case hopeless, this might be true. But the revelation concerning it is the voice of mercy, warning sinners to flee from the wrath to come. You no doubt frighten a man, when you point to the precipice over which he is tottering. But you are merciful, you are not cruel, in doing so; for the shock will be greater if he stumble on till he fall. Never was the tenderness of compassion so fully displayed as by the Saviour; yet no messenger from God ever spoke more awfully, of the state of those who have been driven away in their wickedness. He calls their abode the place prepared for hypocrites and unbelievers, the place prepared for the devil and his angels. But he sets death as well as life before men, that they may choose life, and that they may live. All have sinned, all must die; and all are liable, when they die, to future punishment. But Christ hath commanded his Gospel to be preached to all, that whosoever believeth in him may not perish, but have eternal life."

T. (Page 469.)

Among various essays read by my father before the "Literary and Commercial Society," one was on "Catholic Emancipation," in which, more than twenty-five years ago, he advocated that just measure; another "on the Support of the Poor, considered as a National Duty;" and a third "on the Effect of the Belief of a Revelation on the interests of Literature and Commerce." The latter contains some interesting illustrations of the connexion, between true religion and the advancement of literature. The closing part of the essay, however, can only be given here. Among other things it shows the writer's views on a question much agitated at the present time, namely, free-trade.

"It will not be expected that I should attempt to enter into any detail of commercial transactions. Such an attempt I am very ill qualified to make, and the omission of it, students occupied in other pursuits will easily excuse. I shall, therefore, confine myself, here, to two observations.

"The first is, that the belief of a Divine revelation is favourable, to the practical acknowledgment of the most enlightened views of

commercial intercourse. It inculcates equity. It recommends the amicable, liberal, and mutually advantageous system of free-trade. It reconciles a lawful self-love, with all the legitimate claims of unbounded benevolence. Preferring the providence of God to the officious interpositions of man, it operates as a check on the spirit of rash and partial commercial legislation. It is not clamorous for monopolies, and bounties, and duties prohibitory of competition, for the protection of favoured individuals, or corporations, and at the expense, and to the injury of the public. It holds the salutary maxim that things will find their own level; and that every scheme however plausible, for sacrificing the rights of the many to the assumptions of the few, will issue in merited disappointment and disgrace. In short, it transforms the narrow-minded trafficker into the honourable merchant, the judicious political economist, the rational advocate for liberty, and the extensive and permanent benefactor of the human race.

"Now such a transformation is not simply an improvement, but a much-needed corrective of the most dreadful evils. The intercourse of mankind is the grand means of forming and developing character. That intercourse must, therefore, be duly regulated, otherwise it will be found the most fertile source of mischief. The association of good men will do much, towards promoting one another's virtue and happiness, and bettering the condition of all around them. But the association of bad men, and even an incongruous mixture, in which the good are confounded with the bad, and more than neutralized by their unhappy influence, will have the most fatal effect, in accelerating the progress, and increasing the mass, of public corruption.

"My second observation is, that the belief of a Divine revelation furnishes a motive for commercial intercourse, which is superior to every temporal interest. In every case, the power of communicating knowledge is a large proportion of the pleasure of possessing it.

"This fact is characteristically described by the satirist, when he says,

> 'O mores! usque adeone
> Scire tuum nihil est, nisi te scire hoc sciat alter?'—*Pers.* i. 27.
>
> 'Must then the pageant, knowledge, needs be shown?
> Useless to thee, unless to others known.'

"But men may delight to communicate knowledge from benevolence, as well as from vanity. This will be remarkably exemplified in regard to the communication of religious knowledge; in the discovery of which we have no part, and for the publication of which there is an express command.

"To announce to all concerned a single response of an oracle, must ever have been felt to be a sacred duty, a duty not to be declined, even in the case of evil; much more to be performed with fidelity and zeal, in the case of good. How delightful, then, the apostolic commission of our blessed Saviour, to go into all the world to preach the Gospel to every creature! If the force of religious persuasion animated the followers of Mahomet to invincible courage, and reconciled them to the sanguinary principle of propagating their faith by the sword; it would be wonderful and deplorable, if the Divine and benevolent spirit of Christianity did not excite the disciples of Jesus to exertions equally strenuous, and more persevering, in a better cause.

"The propagation of the Gospel has ever been a growing evidence of its heavenly origin. Its successful struggles with Jewish prejudice, and heathen ignorance, were among its early achievements. It has since contended with many dangers, arising from the conduct of false or mistaken friends. Its decline has always been the decline of all that was estimable or comfortable, in social life. Its revival has been the revival of letters, of morals, of liberty, and even of wealth. Nor is there anything, at present, so cheering in the aspect of human affairs, as the extent of missionary labour; the numerous translations of the Holy Scriptures; the exemplification of Christian worship in the midst of idolaters; the opening of schools for the education of heathen children; the raising of the female sex in particular from the ignorance in which they are held by superstition; the victories over caste; the abolition of human sacrifices; the rejection of idols; and the rapid transition of the inhabitants of the most remote islands from all the horrors of a savage, to all the blessings of a civilized and purified state.

"'Whoever,' says the late Professor Murray, 'has contrasted the influence of our religion on life and manners, with that produced by the most venerable systems of superstition, will not hesitate a moment as to the propriety of publishing the doctrines of Christianity in every quarter of the world. Regarded merely as a system of moral

discipline, as a rule of conduct, as an antidote against pernicious errors sanctioned by religious falsehood, it merits a preference to every form of ethical opinion. Other religions degrade the mind, in proportion to the impression they make. Our pure faith elevates the whole character in a degree indeed very perceptible, even to heathens. 'Send us,' said a wealthy Indian to the missionaries to whom his people had applied for a protector, 'send us a man who has learned *all your ten commandments*.'"

U. (Page 556.)

In the year 1837, there was a social meeting in Glasgow, in connexion with the Congregational Sabbath School Society; and it so happened that the time fixed upon for the purpose, was the anniversary of the formation of Dr. Wardlaw's church. The brief paper given below, contains evidently the notes of an address to be delivered at that meeting. It is believed, however, that my father was not well enough to be present. But this circumstance detracts nothing from the value of the document, which is one of the very last (referring to any matter of public interest) written with his own hand.

"The church in Jamaica-Street was formed in 1800—that in Albion-Street was formed in 1803—both may be considered as *sister* churches; and their pastors *contemporary* fellow-labourers.

"The formation of the *second* took place with the full consent of the *first*. It was so confidently and generally anticipated, that several who were fully prepared to adopt Congregational church-fellowship, waited till the speedily-expected event should take place; and others who in the mean time joined the first-formed church, were understood to be only waiting for the opportunity of ultimately joining the second.

"I believe the Lord has given many proofs of his approbation of the distinct formation of the *two* churches.

"1. It was not only *done* with harmony, but was eminently the means of *preserving* harmony.

"2. It was attended with a greater *increase* of Christian fellowship, than was likely to have been attained by *one* church.

"It is from a misunderstanding of the Sacred Scriptures, that it has ever been received as an opinion, that there should be only 'one church' in 'one place;' an opinion, according to which the means of instruction and edification, must be smaller for London, the metropolis of the empire, than for our neighbouring village of Cambuslang.

"It was no small token of Divine direction, that each of the pastors of the sister churches, had a distinct, and ample field of full exertion. Many, especially at that time, were eager for what has been called a plurality of elders. I have no objection to an increase of labourers, wherever from the infirmity of one, more help is wanted, whether under the name of assistants, colleagues, or successors. But in all ordinary cases the plurality of labourers to be sent into the harvest, is for the field which is the world, and not for the line or sphere of individuals. Christ sent forth his disciples, in the plurality of 'two and two' into the world. But for residence in one place, though for a time, the disciples were usually stationed alone. Philip went down into Samaria—Acts viii. Barnabas was sent to Antioch—Acts xi. And even when associated labourers were acting in concert, they were directed to such a division of labour, as to prevent confusion. Thus at Corinth, 'I planted,' says Paul, 'Apollos watered, and God gave the increase.' I say not these things to move controversy, but to declare my sense of the Divine favour in placing us, not *together*, but *beside* each other. Another arrangement would not have much increased our sphere; and would have diminished one-half at least our respective opportunities of personal exertion.

"I conclude with remarking on the period of your present anniversary,—thirty-four years. Few are here to-night who were present at your commencement; and fewer still who are likely to witness a similar meeting at a similar interval. Watch and pray! Let us be ready; meanwhile let us be stedfast, unmovable, always abounding in the work of the Lord. And let us remember all the way by which the Lord our God hath led us, to humble and to prove us."

W. (Page 601.)

The following portion of the funeral sermon preached for Mr. Aikman, by my father, was forcibly recalled to the recollection of those, who witnessed his own calm and peaceful "falling asleep:"—

"Nothing, then, remains between the Christian at his decease, and the perfection of eternal happiness, but the transition of death. He has nothing to do but to die. And why should he not say, or at least feel, as the aged Simeon did, when he said, 'Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation?'

"We confess, a cause of fear remains; but the Holy Bible has not overlooked it. There is the *transition*, and many call it the *agony*, of death. We acknowledge the agonies of previous pain and sickness. There, however, the sufferer can generally describe his feelings; or, at any rate, we see the paroxysms, and the intermissions, and sometimes the removal of his distress. Grievous therefore as it is, we think we can conceive it to be not altogether unbearable, since it has its limits both of degree and of duration. But who can calculate the amount of the last struggle? No man stops, and no man returns, to give the slightest hint to the anxious inquirer. Not so the word of God. It does contain distinct intimations, that the severest conflict of mortality is usually over before 'the soul is in departing.' In the peculiar case of the Saviour, there was the agony of the garden; the mental agony of the cross—'My God, my God, why hast thou forsaken me?' Nay, the agony of the body is also specified, when, 'After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst.' But was it not all over, when, having 'received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost?' Where was the agony of death, when 'they stoned Stephen, calling upon *Christ*, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep?'

"If these fail to satisfy, as being singular cases, there is yet a portion of Scripture, at once descriptive of death and of a change equivalent to it, which ought surely to be sufficient to convey strong consolation. 'Behold, I show you a mystery: we shall not all

sleep, but we shall all be changed, in a moment, in the twinkling of an eye.' Here, the death of Christians is, as usual, called 'a falling asleep.' And who is afraid of that? It is a transition so gentle, that no one is ever conscious of it when it happens. But why does the apostle distinguish between the falling asleep, which shall not happen to all, and the being changed, which shall be at last universal? Only, it should seem, because the latter is more like awaking than falling asleep. In fact, however, it includes both. The apostle is, therefore, directed to a most happy figure, exhibiting at once its expressly asserted momentary continuance, and its two-fold nature. 'In a moment, in the twinkling of an eye.' If completed in a moment, the change can hardly be formidable, considering its blessed consequence, although we were left to regard it as in itself of unknown sharpness. It seems, on this account, that the apostle, irrespective of the feeling attending it, speaks of the well-known alternative, as always confirming, animating, and salutary to the Christian. 'Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord, (for we walk by faith, not by sight:) we are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him.' But what is 'the twinkling of an eye?' It is the vigilance of an almost self-acting protector, which, quicker than thought, prevents the danger, to the precious but delicate organ, which might be brought by every passing breeze. It is the relief of the eye, in the case of attentive prolonged observation. It refreshes the power of vision, which must otherwise, be soon exhausted, and enables with increased clearness and enjoyment to sustain and to extend the exercise, and of course the pleasure, of this the noblest of all the senses. And so far from being strange or unknown, it is so familiar that it happens to us fifty times every hour of the day, without our being aware that it has happened to us at all. We close our eyes and open them instantly on the same scene, and therefore we know not that we had closed them. Even so, in this safe, refreshing, and gentle manner, the Christian at his death, closes his eyes on 'things seen and temporal,' and opens them within the vail, on 'things unseen and eternal.' At once there is a change of scene, and a change of state. The exhausted eye could no longer look on the receding shadows of time. It was

closed for a moment in unnoticed darkness. It opened, by a new creation, with a power of beholding steadily the contrasted brightness of immutable glory. It twinkled never to twinkle again.

"My Christian brethren, this is the scriptural account of the change which awaits us. Is it a terrific account? It might well attract us, though in previous health: to those who are ready, it is a favour to be so visited, however suddenly; and oh, what a welcome relief, after the numberless overpowering conflicts of previous sickness! This 'grace which was given us in Jesus Christ, before the world began, is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and incorruption to light through the Gospel.'"

LIST OF MR. EWING'S PUBLISHED WORKS.

1797. A Defence of Missions from Christian Societies to the Heathen World. A Sermon preached before the Edinburgh Missionary Society. Edinburgh.

1799. The Duty of Christians to Civil Government. A Sermon. Edinburgh.

1799. A Defence of Itinerant and Field-preaching. A Sermon preached before the Society for Gratis Sabbath Schools. Edinburgh. Second edition, Glasgow, 1832.

1800. Animadversions on some Passages of a Pamphlet, entitled "Lay-preaching Indefensible," &c. Glasgow.

1800. Remarks on Reply to ditto.

1801. The Rudiments of the Greek Language shortly illustrated; and a compendious Lexicon.

1801. Remarks on a Sermon concerning the Qualifications and Call of Missionaries. Glasgow.

1803. The Ignorance of the Heathen, and the Conduct of God towards them. A Sermon preached before the London Missionary Society.

1804. A Lecture on part of the Fifteenth Chapter of the Acts of the Apostles.

1805. An Exposure of some Things contained in "A Vindication of Presbyterian Church Government."

1807. An Attempt towards a Statement of the Doctrine of Scripture on some disputed points, respecting the Constitution, Government, &c., of the Church of Christ. Glasgow.

1808. Memorial on Education for the Ministry of the Gospel. Glasgow.

1809. Facts and Documents respecting the Connexions which have subsisted between Robert Haldane, Esqr., and Greville Ewing.

1809. Essays to Jews on the Authority, Scope, and Consummation of the Law and the Prophets. 2 vols.

1812. A Greek Grammar and Greek and English Scripture Lexicon. Second edition, greatly enlarged.

1815. The Encouragement due from Christians to Preachers of the Gospel. Glasgow. A Sermon.
1817. Sermon preached on the day of the Funeral of H. R. H. the Princess Charlotte Augusta of Wales.
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1823. Essay on Baptism; an Inquiry into the meaning, &c., of the administration of that Ordinance. Second edition, enlarged. 1824.
1823. The Sympathy of Christ. A Sermon.
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1827. A Greek and English Lexicon; with a Greek Grammar. pp. 900. London. Third edition.
1829. A Memoir of Barbara Ewing. Two editions. Glasgow.
1831. The Nursing Fathers and Mothers of the Children of the Church. A Sermon.
1832. A Funeral Sermon on William McGavin, Esq.
1834. A Sermon preached on the occasion of the Death of Mr. John Aikman.

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